

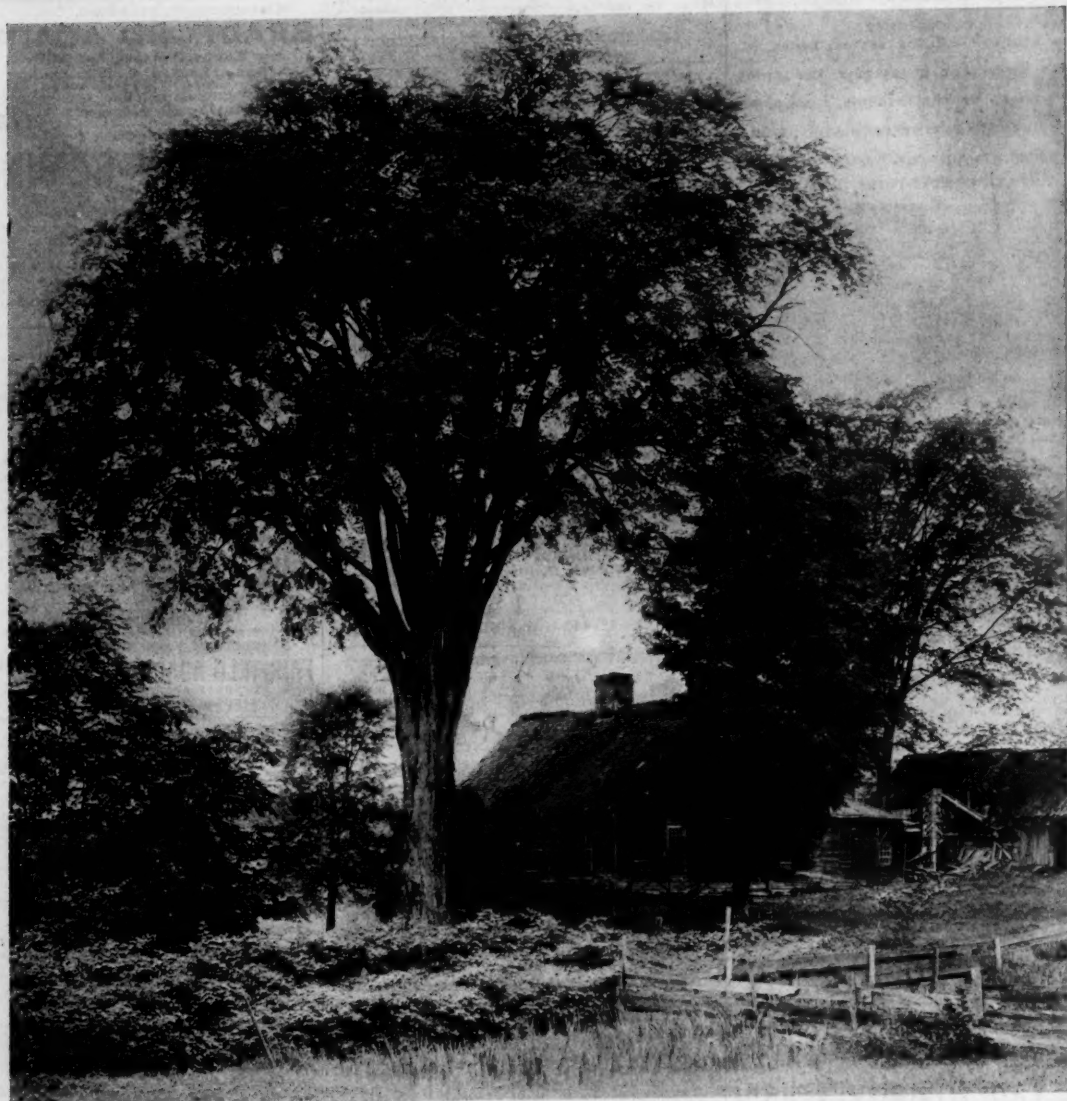
THE
CONGREGATIONALIST
AND
CHRISTIAN WORLD

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Volume LXXXVII

23 August 1902

Number 34



THE OLD NEW ENGLAND HOME

OPENING OF THE DEER SEASON IN THE ADIRONDACK MOUNTAINS, SEPT. 1.—It is announced that the deer season in the Adirondack Mountains opens this year on Sept. 1, just one month earlier than usual. Sportsmen who intend enjoying an outing this season will find that the Boston & Albany and New York Central, penetrating the heart of the Adirondacks, afford the best schedules and train service from New England.

WORCESTER AGRICULTURAL FAIR, SEPT. 1-2.—Special rates; special attractions. According to the large entries by exhibitors and special attractions by the society, the Worcester Agricultural Society Fair is to be the greatest affair ever held in Worcester. The Boston & Albany Railroad will make special excursion rates from all stations on the line within the state, and the fare from Boston, including admission to the fair, will be only \$1.60. Tickets will be on sale Sept. 1 and 2; good returning until Sept. 3, inclusive.

SALVATION ARMY CAMP MEETING.—Aug. 15 to Sept. 2. Throughout the entire summer Old Orchard in her beautiful groves shelters the numerous Camp Meeting Followers who continually wend their way hither. Of all the camp meetings, the Salvation Army is probably the largest and most important. It opens on Aug. 15 and closes on Sept. 2. A very pleasant program has been arranged, and this, together with the low rates offered by the Boston & Maine Railroad, will no doubt draw a large assembly. The Boston & Maine Railroad will sell round trip tickets at reduced rates from this station and many of the principal stations on the road. The tickets will be good going Aug. 15 to Sept. 2, and returning Aug. 16 to Sept. 3, as advertised on posters.

CAMP MEETING AT ITHIEL FALLS, VT.—Low rates via the Boston & Maine Railroad. New England during the summer season is a sort of a home for the Camp Meeting followers, and surely no pleasanter section in this whole territory can be found than in the Northern part of Vermont where the green-topped mountains and the beautiful waters of the Champlain and Memphremagog present a picture to the summer sojourner. Beginning Aug. 22, the Ithiel Falls Camp Meeting will continue until Sept. 2. The meeting grounds are at Ithiel Falls in Johnson, Vt., and round trip tickets good going Aug. 22 to Sept. 2 will be on sale at Boston, Lowell, Middlesex Street, Nashua Junction, Concord, N. H., Worcester and White River Junction at reduced rates. For information in regard to rates and time and speakers, see Boston & Maine posters.

GRAND FLORAL FESTIVAL AND CARNIVAL AT SARATOGA, N. Y., SEPT. 1-4.—The Boston & Albany Railroad announces reduced rate excursion tickets to Saratoga, N. Y., and return at \$5.50 from Boston. This occasion promises to be a royal celebration, consisting of beautiful ballet with spectacular dancing, grand display of fireworks, reception with music at Golf Links and ending with a grand floral parade and evening ball, for which this occasion is celebrated. Schedules and train service via Boston & Albany Railroad from this territory is unexcelled. Through parlor car is operated in each direction daily, except Sunday, and a half dozen express trains every day make close connections at Albany with Delaware & Hudson Railroad for Saratoga. For detailed schedules, etc., call on any ticket agent.

DOWN THE ST. LAWRENCE IN SEPTEMBER.—To a man with the vacation state of mind who, for business or other reasons, will not have the opportunity of realizing his hopes until September, the St. Lawrence River trip is the most inviting. The St. Lawrence River has a climate all of its own in September—delightful days of sunshine, cool and refreshing nights, no rough weather to mar the trip, scenery unequalled on the continent, together with all facilities which the Richelieu and Ontario Navigation Company's steamers offer to its patrons for comfort and health—all go to make up one of the most pleasant outings imaginable. Taking the company's palatial steamers at Toronto, the trip embraces a sail through Lake Ontario, the picturesque Thousand Islands (America's Venice), the exciting descent of all the marvelous rapids to Montreal, thence to Quebec, Murray Bay and up the far-famed Saguenay River. The scenery of the Saguenay is simply incomparable for wild grandeur and variety. Ample opportunity is afforded all along the route for exploring the many places with interesting historical associations, more especially Quebec, a city totally different from anything else on the continent. Here, the old and the new mingle together in strange contrast. Words fail to depict the beauties of the trip; "one must see to appreciate."

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THE CONGREGATIONALIST
and Christian World

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Religious and ecclesiastical notices, addresses of ministers, etc., published under this heading at ten cents a line.

AMERICAN SEAMAN'S FRIEND SOCIETY, No. 76 Wall St., New York. Incorporated April, 1833. Object: To improve the moral and social condition of seamen. Sustains chaplains and missionaries; promotes temperance homes and boarding houses in leading seaports at home and abroad; provides libraries for outgoing vessels; publishes the *Sailor's Magazine*, *Seaman's Friend* and *Life Boat*. Contributions to sustain its work are solicited, and remittances of same are requested to be made direct to the main office of the society at New York.
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THE CONGREGATIONALIST

Saturday
23 August 1902

and Christian World

Volume LXXXVII
Number 34

Event and Comment

Reviving Memories of Early Days

Nothing gives us a sense of kinship with the greatest of the kings of Israel as a real human hero like the story of his longing for water from the well he used to drink of in his childhood. This is the season when many are seeking to refresh themselves by renewing acquaintance with the scenes of their early days. For long years they have carried in their minds a picture somewhat like that on our cover page, to which Dr. Wallace Nutting, who photographed it, adds this word picture:

Cottage and elm began their course together:
The one is vanquished by the century's blast;
The other springs triumphant from the heather
And shields its ancient comrade to the last.

The lowly roof, the cool shade, the quiet path have been in sharp contrast with the busy life they have been leading, with its heavy burdens, its constant exactions and excitements. Sometimes it has seemed as though those other days were only a dream. But blessed be Old Home Week and vacations that take us back to childhood and show us that what we loved best was real and that it abides. Though we change, that remains the same. The house and the roadway and the shade trees and the garden need only to have within them our old self to be as we remember them. They help us to have faith in our vision of the "home beyond the tide." Its peace, its purity, its brooding, divine presence are real, too. And when, through the leading of that divine hand we shall pass into it, then we shall realize it, as we do when we go back to the early home and find it as memory has preserved it within us.

The Noteworthy Expansion of Y. M. C. A. Work

Not all who saw the recent announcement that the international committee of the Y. M. C. Association has raised a million dollar endowment fund appreciate the bearing of this fact upon that organization's future activities. We know of no modern religious movement which has taken such noticeable strides during the last four years as has the Y. M. C. A. Previous to 1898 it cost \$70,000 a year to administer the work of the international committee in its various branches—railroad, college, city and other lines. The war with Spain, developing as it did the army and navy work, together with the normal advance the country over, increased the committee's budget to \$160,000, and for three years there was an annual deficit of about \$30,000, which had to be raised in special subscriptions. The committee, therefore, soon faced the alternative of either reducing its expenses or

raising an endowment fund. With commendable courage it chose the latter course and succeeded by diligent efforts in raising before last July \$2,000 over the million dollars sought. The largest single gift was \$250,000 and the smallest \$500, and six persons gave \$600,000 in sums of \$50,000 and upwards. Less than a hundred persons in all contributed toward the fund.

The Advantage of an Endowment

The income from this fund does not become available until next year, hence this year large expenses will have to be met as hitherto by special subscriptions from a large number of persons. But the international committee must take great satisfaction as respects the future, since this large endowment provides for a considerable proportion of the administrative expenses. Nevertheless, as time goes on and the association pushes out into new fields in its task of reaching and saving young men, the expenses of management are bound to increase, as they do in every growing institution. Meanwhile we offer our congratulations on what has already been accomplished. It would be a fine thing for our missionary boards if large endowment funds were available for purposes of administration. Then all moneys contributed would go directly to the work in the field. The American Board has made a fairly good beginning in this direction, its Twentieth Century Endowment Fund now amounting to about \$115,000.

Overworking the Denominational Schools

A writer in the Baptist *Standard* says that "to send our Baptist children to schools of other faiths is to commit denominational suicide." When one holds that the belief of Baptists is a different faith from that of other evangelical Christian churches he naturally will do much to keep it separate, while, unless his faith is strong, he will fear to have young, inquiring persons who hold it come in contact with such persons in other denominations. But this position is not without its disadvantages. In Texas, for example, according to the statement of Dr. J. M. Carroll, twenty-seven Baptist schools have been started in recent years, and nineteen of them have been sold for debt. Some twenty agents were engaged in soliciting money for these schools, and about one in ten collected enough to pay his own salary and expenses. Each starving school made such demands on its own community as to preclude most other benevolence, and the best strength of poorly

paid teachers was spent on a very few students. By a system of federation of Baptist schools this condition is being changed for the better in Texas. The *Standard* wisely intimates that, instead of maintaining a large number of small Baptist colleges, the better way would be for Baptists to send their children to the best available colleges and universities, and then to see that Baptist churches nearest to these schools have pastors able to associate on an intellectual equality with the faculties and to win the confidence and affection of the students. This is a duty to which Congregationalists also should be more attentive. And we believe more ministers could be fitted for such pastorates if the strength of our theological schools were concentrated into a smaller number and these more closely related to the universities where such ministers are needed.

Who Pays For Newspapers

The *Public Ledger* and the *Times*, both first-class dailies of Philadelphia, having been purchased for an immense sum of money by Mr. Adolph Ochs, were last week combined into one, which is sold for one cent a copy. This probably nets the publisher less than the cost of the white paper, which is a small item of the enormous expense of maintaining a great newspaper. The chief burden of the cost falls on advertisers; and it is becoming an interesting problem how far they will find it profitable to pay the bills of newspapers in order to put their goods before the public. Cheap papers used to circulate mainly among people who bought cheap goods and therefore could only command the less valuable advertising patronage. But the *New York Times*, which is also owned by Mr. Ochs, has been made a successful first-class newspaper at one cent a copy. The larger the circulation of such a paper, after a fixed limit has been reached, the less the income from it, unless the price for advertisements can be proportionately increased. Religious newspapers are much more restricted than the dailies in their advertisements. They cannot admit many which are current in the daily papers. Yet we are often asked to furnish *The Congregationalist* at the price of the cheapest dailies and to leave out advertisements altogether.

The two Philadelphia papers mentioned above have been merged and with the merging the *Ledger's* readers are to be given the Sunday edition which the *Times* has had. In seeking to justify this change Mr. Ochs makes admissions re-

specting Sunday newspapers which are interesting and valuable. He says: "The fact must be recognized that more morning newspapers are sold upon Sunday in this (Philadelphia) and other cities, than upon any other day of the week. There are more morning newspaper readers upon Sundays than upon week days. Nearly every American newspaper has in recent years concentrated on its Sunday issue the utmost manifestation both of the commercial spirit and of the spirit of sensationalism which we believe to be a mark of journalistic decadence." Why then does Mr. Ochs give the readers of the *Ledger* a Sunday issue? Because he believes that they will read some journal, and he plans to give them "a clean newspaper that will appeal to their highest taste and intelligence." It is an old argument and just as specious as ever. The Italian Press Association recently had a referendum on the subject of Sunday rest, the whole problem of Sunday labor being now under investigation by a parliamentary committee. Of 315 members of the club, 161 voted, and all but two voted in favor of doing away with all Sunday toil. Italy leads the United States in scientific jurisprudence and not a few other applications of modern science to old themes. Can it be that she is to teach our journalists how to reverence the day of rest?

An Unwarrantable Compromise

Dr. J. Agar Beet is to remain theological tutor at the English Wesleyan Richmond College. The representative session of the Wesleyan Conference placed his name second on the list of nominees, with Rev. T. F. Lockyer first, but the pastoral session, which makes the appointment, has reversed the order. The final vote was for Dr. Beet 329, for Mr. Lockyer 235. Prior to this election the conference considered and approved the report of a special committee, which found (1) that Dr. Beet had not kept his pledge of silence in the sense in which it was understood, but that his action was an error of judgment rather than a breach of good faith, and (2) that in some matters his teaching fell short of and contravened the doctrines held and taught in the church. It was decided to take no further action on the matter on condition that he does not teach in the pulpit the doctrines taught in his books and that he publishes nothing further on the subject except with the consent of the conference. This arrangement is obviously nothing more than a renewal of the former compromise, and leaves the question of doctrinal subscription in Methodism in a most unsatisfactory condition. Two courses were open to the conference. It might have declared Dr. Beet's eschatological views to be heretical and inconsistent with his remaining a Wesleyan tutor or minister. Or, it might have declared that the points on which Dr. Beet was at variance with Methodist standards were not of sufficient importance to require his resignation. Its present decision sets a dangerous precedent. In the course of a few years we may perhaps hear that the professor of dogmatics at Didsbury is bound over not to lecture to his students on justification by faith, and that a treatise on baptismal regeneration written by the

occupant of the theological chair at Headingley is excluded by common consent from the library of that college. And as to the private and unrecanted doctrines of the circuit ministers, there appears to be nothing to prevent them from covering the whole range of a congress of religions.

A New Effort for Church Union

An appeal, signed by twenty-two leading ministers and laymen of the United Brethren Church, has been addressed to their bishops, asking them to open negotiations with other denominations of similar polity and doctrine looking toward permanent union. The churches especially mentioned are the Methodist Protestant, Evangelical, United Evangelical, Cumberland Presbyterian. These bodies have seceded from others for reasons which seemed to their leaders worth much sacrifice. These reasons have been the themes of many eloquent sermons, but they arouse little interest in the present generation. If the grounds of union could kindle as great enthusiasm now as the grounds of disunion did once, these denominations would come together with an impetus which would bring others with them and a multitude outside of all denominations. If union comes in this way, it will be through larger liberty of the local church. In this direction there is much ground for encouragement. With the movement toward concentration Protestant churches are constantly becoming more democratic. The Methodist Episcopal Church is a conspicuous illustration. The larger churches in that body practically choose their own pastors and manage their own affairs, making bishops and presiding elders their servants who used to be their masters. A federation of churches, bound together in spirit and aim, each administering its own affairs and all uniting in the work of witnessing to the truth Christ taught and in spreading the gospel is the ideal of Congregationalism.

Lutherans as Bulwarks of Orthodoxy

The *Lutheran* says that in no one of the twenty-three theological schools of that sect in this country is there any disloyalty to the Bible or the Augsburg Confession. By this it means that the Higher Criticism has no standing in these seminaries. Consequently it conceives of the Lutheran Church in this country as foreordained at a very critical time in the history of the church and nation to take the first place as "doctrinal standard-bearer of American Protestantism and thus prove herself a bulwark of defense against the inroads of a creedless religionism." But it admits that the sect which it praises would be better equipped for this great task if it were not so divided by language and race. Will not the *Lutheran* explain what system of protection the Lutheran Church has against influences which have affected the Lutheran Church in Germany? Certainly there is no such uniformity of point of view there with respect to issues of Biblical scholarship and the importance of creedal assent as a factor in the church's life.

Where Women Workers Are Needed

In our issue of July 26 we said, referring to increasing immigration and the increased difficulty of assimilating these vast masses, "Never did the Slavic work of our Home Missionary Society need richer endowment and more cordial and sympathetic support than now." This assertion is confirmed by the *Bible Reader* for July, published by Supt. H. A. Schauflier in the interest of the Bethlehem Bible and Missionary Training School, which he started sixteen years ago to supply women missionary workers for Slavic mission fields. In 1889, by the advice of the Triennial Congregational Council, the scope of the school was enlarged to receive pupils of all nationalities and it has furnished a number of excellent Anglo-American missionaries along with those of foreign origin. In the current *Bible Reader* are able articles by Rev. George H. Bird of South Chicago, who has extended experience in the midst of a large foreign population, and by Mrs. Mary Wooster Mills, the principal of the Cleveland Training School. Both plead earnestly and convincingly for a large increase of American women missionary workers, because as yet the supply of young women of foreign nationalities is limited and a good deal of the efficient work for children of foreigners can best be done in the English tongue. Mrs. Mills asks pastors and Sunday school superintendents to find suitable American young women and direct them to the Cleveland School.

The Study of the Original Scriptures

Too much emphasis is placed on the necessity of knowing Hebrew and Greek in order to understand the Bible. The majority of those who study either for the purpose of reading the Scriptures in the original do not go far enough to enter into the genius of the language or to get much aid in answering critical questions. The same words and phrases often have different shades of meaning in different communities and periods of time. The English translations of the New Testament have been made under the assumption that its vocabulary and construction are those of classic Greek. But our Lord thought and spoke in Aramaic, and it is by knowledge of Aramaic usages that we come to the truest interpretation of his words, which the New Testament gives us in Greek. A marked change is coming over the study of New Testament Greek as the result of recent researches in Egyptian records which throw light on the popular colloquial language of New Testament times. An example is given in Professor Dalman's recent work on *The Words of Jesus Considered in the Light of post-Biblical Jewish Writings and the Aramaic Language*. Professor Dalman puts aside the phrase "the kingdom of God" and substitutes for it "the sovereignty of God." This he claims is the correct rendering of the idea of Jesus, which points to the reign of God rather than to the realm over which he reigns. This rendering, if accepted, takes away the support entirely from the Ritschlian conception of the kingdom of God. Questions which depend on nice distinctions of language must be left to scholars; but the thoughtful use of our

English versions of the Bible will bring to ordinary Christian students satisfactory answers to questions of greatest importance and as much light on most other matters as could be gained through such knowledge of Hebrew and Greek as they would be able to acquire.

The Responsibilities of Leaders of Business

In time of war a just estimate of the leaders of the opposing armies is hardly possible. Each is unduly praised by his friends and depreciated by those who wish for the success of his enemies. Capital and labor are at war in some sections of the country and in a condition of armed neutrality in others; and the leaders on both sides are unfairly judged by their opponents. In a recent address at a Board of Trade banquet in Worcester, Mass., Mr. James Logan, who is treasurer of a trust organization, presented with appealing force, the burdens resting on modern captains of industry. The great consolidations of industrial and commercial enterprises are not the inventions of individual men, but inevitable results of movements which can no more be resisted than ocean tides. They require the ablest leaders and tax their utmost energies, separating them of necessity from the acquaintance and sympathy of employees which used to be a satisfaction and support to employers. These leaders, accused of being controlled by motives of selfish ambition and greed, often care little for increasing money for their personal use. The accumulation of wealth is only an incident of their work. The unceasing necessity, as well as the habit of their lives is to plan and carry out great enterprises in which the welfare of multitudes, many of whom are opposing one another, are concerned. These men are rendering large service to mankind, and many of them live consciously with that end in view. Those who know the leaders of great business organizations only through newspapers ought to remember Christ's counsel, "Judge not," or if they come to larger knowledge, "Judge righteous judgment."

The Way to Be Wanted

Men are valued according to what they can give. Those are valued most who furnish the rarest things which are most to be desired. Give what you get from other men and you may be welcome in society, though what you have to give may be offered by many. But give what you get from God, from the source that is above the human, and you will always be wanted. Seek the fountain from which the best things flow, live in the atmosphere of the divine and be at the same time in touch with the human life around you, and you will be prized. Men may not know whence your resources come, but they will insist on having what you have to give them.

Free Thought and Speech Suppressed

Prof. Andrew Sledd, of Emory College, Georgia, has resigned his place because he does not wish the opprobrium he has incurred to injure the institution he loves. His crime is that he recently wrote for the *Atlantic Monthly* an article on the Negro question, in which he ventured to plead for fair treatment of the

Negro as a human being. It is such a fact as this that makes the outlook in the South seem so hopeless. If there is to be no free stating of conscientious convictions by men of intelligence and character among the whites who may venture to differ from the majority, if places on the faculties of the colleges are to be held on a tenure based on sympathy with dehumanization of the Negro and in-dorsement of lynching, then the task of education in the South is huger than her best friends in the North imagined and the outlook for the Negro is black indeed.

The Illinois Scandal

The people of Illinois have been greatly exercised over reports of cruelty and incompetency in the Kankakee Asylum for the insane. The governor directed the board of trustees to make a thorough examination of the charges. This it declined to do on the ground that no formal charges had been filed and that the State Board of Charities ought to conduct the investigation. This the board at the suggestion of the lieutenant-governor undertook to do. The Civil Service Commission of Chicago and the Women's Protective Association were represented at the investigation and were ready to aid in making it thorough. If reports can be trusted, evidence which has not been set aside has disclosed a lamentable condition of things. Two women, over whom sufficient care had not been exercised, have given birth to children. No women physicians have been provided. Sixty or seventy people occupy a ward from which in case of fire it would be difficult if not impossible to escape. Dr. Corbus, the superintendent, has been in the habit of collecting five per cent. of all salaries in excess of \$50 a month for political purposes. This money, it is said, is paid voluntarily, but unless it is paid the position becomes vacant. One of the trustees was charged by one of the witnesses with drinking too much when on the grounds of the asylum, and Senator Len Small was declared to be the real head of the institution and to be using it for political purposes.

The testimony offered was clear, direct and abundant. Yet, in the face of it all, after a superficial examination of a little more than two days, the members of the Board of Charities report to the governor that the charges of cruelty are not true, that the nurses are competent and that the institution is in every way worthy of confidence. One of the surprising things about this investigation is the unwillingness of the investigators to receive testimony. That the investigation was a farce must be admitted. That it should result in a legislative investigation is clear, and that it may hasten the passage of civil service law which will take all the benevolent institutions of the state out of politics is probable.

Wealth from Cereals

Notwithstanding climatic conditions which have made both the spring and summer of 1902 peculiar, the outlook for enormous unprecedented crops of corn and wheat is bright. More than 3,000,000,000 bushels—a billion more than last year—are in sight. Conceive what this means to the producers—the farmers, to the transpor-

tation companies—their share holders, and to the consumers of the cereals here and abroad. From 1890 to 1900 the number of farms in this country increased from 4,564,641 to 5,739,657, and the value of farm property from \$13,279,252,649 to \$16,674,690,247, and the value of farm products from \$2,400,107,454 to \$4,739,118,752. And during 1901 there was a corresponding increase, and now 1902 bids fair to excel all other years. In the presence of the billions of the farmers, how small are the millions of the merchants and the manufacturers!

It is such facts as these which give pertinence to W. G. Hole's poem *The Master Of Life*:

I am the plow,
Master of Life,
Where my sharp coulter leads
Ceases sterility;
And, by my largesses
Gladdened and satisfied,
Follow the peoples!

I, in the glimmering dawn,
Furrowing circlewise—
Leaving wide gaps where Death
Swung his black gates anon—
Traced the foundations, where
Rose the proud battlements,
Bastions and walls round
The City of Life!

To me for charity
Come the worn mendicants,
Footing it painfully
Out from the darkness
Into the silence—
Here are my aims for you
Poured forth abundantly—
Yours while the earth knows
Summer and winter,
Seed-time and harvest—
Eat and be glad!

Egypt and Nineveh,
Rome and Assyria,
Were but my pensioners;
I am the permanent.
Still stand my kingdoms—
Still wave the cornfields—
Seeming but slave indeed,
Master of life am I—
I am the plow!

State Socialism in Australia

Following the resolution adopted by the House of Representatives of the Australian Commonwealth to grant a bonus for iron manufactured only to iron manufacturing works operated by a state government, the Trades and Labor Council of New South Wales has passed a resolution advising the government of New South Wales to enter the iron manufacturing business. This is so far only a declaratory resolution and has no immediate effect. But it shows the trend of feeling in labor circles. Meanwhile, a firm prepared to begin the industry and employ some thousands of hands has canceled its arrangements and will take its capital somewhere else. Australia seems determined to undertake socialistic experiments on a large scale, while those who propose to lead in them conspicuously lack knowledge and skill to give them a fair trial.

It is with regret that we note intimations, authorized by the *Journal of Education*, which Rev. A. E. Winship edits, that there is trouble in the Philippines owing to conflict of opinion and will between Commissioner Moses, secretary of the commission for the department of education, and Supt. F. W. Atkinson. The *Journal of Education* sides with Mr. Atkinson, accuses Mr. Moses of constant interference and disturbance, and calls on educators in this country to rally around Mr. Atkinson and to insist that he be allowed to be in fact what he is in name—superintendent of edu-

cation. "In this way, and in this way only, can scandals be avoided," says the *Journal*.

"For Conscience Sake"

Prior to the adjournment of the British parliament the ministry, under Mr. Balfour's exasperating leadership, carried through under closure, the most objectionable clauses of the Education Bill. Between this and October both the ministry and the Nonconformist opposition, drawn from the ranks of the Liberals and Liberal-Unionists, will have time to weigh the matter in a mood not possible when issue is joined in legislative halls.

The practical outcome of the effort to do injustice to the Nonconformists by aiding the Establishment has been registered for the ministry's edification at the bye-election at Leeds, which Liberal victory even the *Spectator* admits is prophetic, although endeavoring to minimize its serious import. Moreover the Free Church Council has formulated its official condemnation of the bill, and has begun those steps which will enlist against it the determined opposition of electors in remote hamlets as well as in the larger towns. The ministry must be aware that never has Nonconformity in any of its past wrappings with a ministry wedded to Anglican ends, had so effective a piece of machinery as the Free Church Council is for ecclesiastico-political warfare. The regiments now will fight as a brigade, not as isolated regiments.

Moreover, the ministry already has had notice served on it with unmistakable emphasis that if the law is passed in anything like its present form it must make up its mind to see Nonconformists "for conscience sake," refusing to pay school rates, and suffering the consequences of such defiance of law, such as eviction and sale of household goods.

Now when journals like the *Examiner* and the *British Weekly*, and men like Principal Fairbairn, John Clifford, Hugh Price Hughes and Joseph Parker deliberately announce that they will put "the higher law" above man-made law, and that they will suffer loss of property and all the discomforts of conflict with officials and all the opprobrium of a clash with the Crown, it surely ought to dawn on the minds of men as intelligent as King Edward and Mr. Balfour that the very worst way of beginning the new reign is for the Crown and so large, sober, self-respecting, and God-fearing an element of the population as the English and Welsh Nonconformists, to clash.

Pending the coming of a better understanding between Nonconformists and Anglicans there should never have been an attempt to reopen the issue, least of all an attempt to take from the Nonconformists the rights won in past conflicts—and yet that is what Mr. Balfour now stands for. The course of the ministry, impolitic as well as unprincipled, has been the more so because it has had no mandate from the people authorizing it to deal with the educational issue. The fight is now joined between those who would put clerical managers in full control of a privileged system of schools financed out of the rates and taxes, and those who, as the Free Church Council says in its declaration, believe such a measure is "injurious to education, a

continuing injustice to the teaching profession, destructive of the immediate interest of the people in and of their influence upon education, fatal to religious peace and a serious obstacle to religious progress."

Viewed solely from the prudential side the conflict invited by the ministry is sad to contemplate. It brings on confusion and strife where and when imperial welfare commands peace and unity, in view of American and German competition. But viewed from the ethical and spiritual side it is even sadder to contemplate, save as it shows that the Nonconformist conscience is still sensitive. For English life is not so predominately spiritual in these opening years of the century that its Christian forces can justifiably go to war with one another.

Religious Romancing

Power to persuade is the preacher's greatest gift; and it is often his greatest temptation. He is controlled by the purpose to make his hearers believe as he does and do what he would have them do. He is fully convinced that what he believes is true and what he would have them do is right. When their minds are open and their sympathies stirred, then the preacher is moved to support his argument by the most impressive facts and to give the greatest force to his appeals. Then romancing is most easy, while its results are most vicious.

Recently a minister was persuading a susceptible congregation of Christians to devote themselves to evangelistic work. He told them of one woman who, only the other day, was stirred by a deep bereavement to labor with her neighbors in a great city. Already, he said, tens of thousands have been converted and the greatest revival is in progress there that has been known for a generation. That same week we were in the company of two pastors of churches in that vicinity. They talked of the religious conditions of that city and of the work carried on in it. But neither of them appeared to have heard of this revival now going on.

We have heard from representatives of missionary societies accounts of marvelous wickedness in frontier communities and of wonderful transformations through the labors of missionaries and the planting of Sunday schools and churches. Afterward, visiting these same communities and reciting what we had heard of some of the inhabitants, we have found them unaware of the former turpitude of their neighbors and unconscious of the greatness of the changes described. There had been changes worth all the money and labor expended, but the facts unadorned by imagination were removed from the realms of the marvelous. We have heard missionaries describe achievements by themselves or their fellow-laborers which would have been physically impossible without miracle.

We were present in a Sunday school meeting where a man arose in the audience and described experiences of boys in his class who had suffered from the cruelties of their parents and had made great sacrifices in order to attend the school, and who had given up many things for

Christ's sake. The address was simple, straightforward, pathetic and the speaker was deeply affected. But most of the audience sat unmoved. We were told that he had often rehearsed these stories, that some of them were known to be untrue and that probably the others were mostly imagined.

It is unnecessary to cite further examples of this sort of romancing. They are altogether too common. We have been prompted to write this editorial by several protests recently made against this practice.

But the fault is not to be charged wholly to evangelists and representatives of missionary work. Unreasonable demands for the marvelous are constantly pressed on them. This generation, like that in our Lord's time, is continually calling for signs. Those who are invited to win souls for Christ or to give money to aid others to do so want evidence beforehand that marvels will follow. In the Holy Land, tourists often blame the natives for pointing out the exact places where great events of Bible times occurred, though different guides are apt to assign the same events to different places. But many travelers employ and pay well the natives who show them these places with confidence, and refuse to employ those who do not. In all lands, the greatest inducements are held out to those who make religious life and work most marvelous.

The gravest consequences of religious romancing are their effects on those who have discovered that things they have been urged to believe are not true. Many who are called gospel hardened have been made so by reaction against exaggeration prompted by religious zeal. Many who are impervious to appeals to give are not ungenerous or indifferent to need, but doubtful about the facts presented to persuade them.

The work of the Holy Spirit in transforming character and purifying communities is marvelous in its commonest aspects. Men who honor his work ought to be satisfied with truthful accounts of it. To share in the beneficent ministries of Christian institutions wisely administered is always a privilege. The results can never be fully measured, for they enlarge as they extend into the unknown future. Within the realm of fact and truth God's ways are most wonderful, and to be partners with him is our highest honor.

The Compensations of the Summer

The slackening of Christian activities which the summer necessitates is to some extent offset by the gains that accrue from new situations and opportunities. It is good for a congregation accustomed throughout the year to one voice in the pulpit to hear another or others set forth the many-sided gospel of Christ. Not infrequently the reward for the extra pains involved in going to church on a hot Sunday is a fresh conception of truth. And it will not hurt the man who has given it to you if he is told so after he comes down from the pulpit. Now and then friendships are brought about, through these summer supplies, of life-long advantage to both parties.

It is no less advantageous for a minister to go about in other places than his own, provided his summer preaching does not trench too much upon his days of rest and recreation. Many a man needs the stimulus and inspiration of a new congregation, to look down upon other than familiar faces, to aim his javelins at men and women without being painfully aware at the time he lets them fly that the persons addressed are already gospel-hardened. The visiting minister, also, realizes occasionally, even in a short stay in a strange field, that not all the thistles and brambles are in his own parish; that other men, even those whom he thought more advantageously placed than himself, have their own peculiar problems; that no modern parish is a flowery bed of ease, even if the salary seems large and the intellectual and spiritual opportunities exceptional. The visiting minister often goes back to his own well-worn path more content to tread in it, more able to see the blue sky in the rifts of the clouds, more eager to put his hand to the plow which he has guided so long.

Let the man in the pulpit, then, and the men and women in the pews rejoice in and utilize the unusual opportunities which the migratory season brings. Let special effort be made to take the hand of the stranger-preacher, and thus ward off from him a sense of loneliness and isolation. And let the messengers of Christ who go from one church to another during these summer days be observant and teachable as they themselves proffer the hopes and inspirations of the gospel to congregations always responsive to a fresh note of truth.

Fruits of Love

Love is an energy rather than a satisfaction. He who rests content merely in receiving affection from God or man has never learned the secret. To love another is to give one's self. So God loves. So our parents loved us and taught us in return to love. So friendship seeks expression in a joyful service.

How do we know that we love God? Because that love affects our choices and brings our will into conformity with his will. To keep God's commandments is at once a test and an opportunity such as true love craves. God is our Father and has made rules for his house. We are able, therefore, to show affection by obedience. There may be a thousand motives to the choice of right in place of wrong, but which of them is strong enough to hold and guide us in the hour of overwhelming temptation, when the motive of love's sacrifice has failed?

One fruit of love is safety through obedience. To give God the supreme affection of our hearts is to be armed against temptation. The soul is preoccupied—there is no room for entrance to the lesser and betraying motive. The passion of service to God becomes the overmastering passion to which the whole life adjusts itself. Let God take full possession and he will wholly keep.

Service to God becomes an expression both of his love and of ours when for his sake we help or cheer or bear in patience with our fellowmen. Close on the heels

of the first great commandment follows the second—thou shalt love thy neighbor as thyself. God is not withdrawn from common life or out of reach for service. We may bring him kindness in the least we offer to the brethren of his Christ.

Another fruit of love is satisfaction. The highest affection is most rewarding and most permanent. As men take satisfaction in the ocean, because it stretches on beyond the bounds of sight, so God as the object of affection offers boundless range for new discoveries, and endless opportunities for giving and receiving service. That saddest of earth's experiences, in which we reach the limits of discovery and response in a friend, can never be the experience of any one who becomes, like Abraham, the friend of God.

Our love finds fruitage also in a true and growing friendship with our earth-companions. If schoolboy friends stayed always in the primary class, they might grow tired of each other. It is in common experience of advance that friendship grows. We risk affection when we are standing still. It is when we are growing up together in the progress of God's school that we have most to give each other. The fruit of love to God is a better and more lasting love to men, and most of all to the inner circle of our hearts. If we are ambitious to love child or friend or parent better than we do and to make the affection eternal, the secret is to love and serve God better, that in his service we may grow more capable of giving and receiving love.

In Brief

Westward and southward the course of woman takes its way. Both houses of the New South Wales legislature have passed the bill giving woman suffrage.

There were fool-bicyclists and there are fool-automobilists. The former had their day—and ceased to be. So will the latter. Two "ceased to be" in France last week.

A millionaire "plunger" gave \$500 as a tip to a Saratoga waiter last week, and then saw to it that the world knew of it. Vulgarity is twin to what Lowell called "barbarizing plutocracy."

We notice intimations that some of the clergymen in the strike district in Pennsylvania are intimidated—dare not speak their minds owing to the reign of terror which the miners' union has begun and sustains.

A notorious "boy preacher" of Rhode Island is in the toils of the law, being charged by Federal officials with having sent obscene matter through the mails. "Boy preachers" are folks upon whom the burden of proof always rests.

Query: Has the University of Chicago a prepossession in favor of cranks as lecturers—permanent and temporary—or have the Associated Press reporters and editors agreed to bring the institution into disrepute by perversions of utterances at the university?

By the death of Rev. George W. Chamberlain, D. D., the Protestant forces in Brazil have lost a large figure, and the Presbyterian Board of Foreign Missions a veteran servant. Another Chamberlain—Rev. Dr. Jacob of India—is far from robust, and probably has not long to live.

Chancellor Andrews of the University of

Nebraska is reported as urging, in lectures at the University of Chicago, the regulation or license of the social evil. The Committee of Fifteen and their expert which reported on this problem recently so far as it affects New York were adverse to this method.

So long as the English masses turn out to cheer Boer generals as if they were Britons—so long as recognition of courage and fidelity to conviction is coupled with magnanimity—the pessimists who predict the downfall of Great Britain must wall in vain. A degenerate people do not act thus.

Interesting correspondence in the New York *Sun* of late, relative to Christian Science has brought out many interesting facts, vouched for by correspondents over their own signatures. One fact is especially notable: the divisive effect of the "ism" in families—the sundering of parents and children, sisters and brothers, husbands and wives, which it brings to pass.

It is a pleasant custom in some families and in larger companies assembled at meals to offer thanks to God in song. Forty brief songs for this purpose have been gathered and published in Japan by Rev. J. H. Pettie under the title, *Forms of Grace*. It seems that the people of Zion in Japan no longer say, "How shall we sing the Lord's song in a foreign land?"

Bishop O'Gorman of South Dakota, who accompanied General Taft to Rome, returns to this country bearing a gift from the pope to President Roosevelt, a courteous act, reciprocating President Roosevelt's gift to the pope. Bishop O'Gorman is reticent about the result of the negotiations, but says, significantly, "The pope is satisfied, and I don't care who is dissatisfied."

A symposium on, *Who is the Greatest Man in the World at this Moment?* published in *The Ram's Horn*, gives some idea of what the plain people are thinking. Tolstoy, Booker T. Washington, Edison, Theodore Roosevelt, Charles M. Sheldon, Paul Kruger, Helen Gould, William Booth, William J. Bryan and John G. Woolley are those who receive votes. "There are others."

The *Nation's* reviewer of Mr. Mallary's excellent recent book on Lenox and the Berkshire Highlands does not scruple to call attention to the fact that many of the attendants on the Episcopal churches in Lenox and Stockbridge are "good Presbyterians and frigid Unitarians" when at home in New York or Boston. They are what the *Nation's* reviewer calls "strictly warm weather Episcopalians."

At one of Bishop Potter's recent visitations there happened to be present a number of young deacons, and one rather vacuous personage remarked to the bishop, "In the Benedicite occurs the verse, 'O, all ye priests of the Lord, bless ye the Lord,' but there is no mention of us deacons." "O, yes, there is," rejoined the bishop. "Here it is—'O, all ye green things upon earth, bless ye the Lord.'"

Joseph B. Glover, a bachelor, a merchant of the old school, who died recently, is revealed now by the probating of his will as one of the most generous givers on record to Boston's philanthropic institutions, \$237,000 being given outright and \$100,000 in trust. Nearly fifty organizations are mentioned in the will, all but two Boston organizations, the only exceptions being Tuskegee and Hampton which get \$2,500 each.

The theological seminary of Colgate University has appointed Dr. A. A. Bennett of Japan as instructor in practical missions for the coming year. Dr. Bennett has been a missionary in Japan for twenty years. The time is coming when one of essential professorships

of a theological school will be that for training in foreign missionary work, and when the most successful laborers in foreign fields will be eagerly sought for such professorships.

On July 29, a married couple in Brooklyn, N. Y., were legally declared as separated and free to marry again. Aug. 1 the woman was remarried, and Aug. 12 the man was wedded anew. It is this sort of conduct, fast coming to be so common that it attracts little comment, that makes thoughtful observers of present social conditions shudder. Be the justifications for divorce what they may, there is a propriety to be observed in entering anew on marriage.

Recently at an evening service a visiting minister preached on comfort for the bereaved. The chorister sent to the pulpit these hymns he had selected: "When morning gilds the skies," "Hark, the herald angels sing" and "My country, 'tis of thee." That minister is of the opinion that conference with the chorister before service is needed to promote harmony of worship. This is almost as bad a misfit as in another case we heard of when, to accompany a sermon on hell, the chorister fervently struck up, "O what must it be to be there!"

The *Christian Standard* is publishing some astounding articles by a Rev. Robert Morris Babb, in which he purports to give inside information as to the infidelity rampant among the students of divinity at the University of Chicago who come under the influence of men who have adopted the methods of historical criticism. The tone of the article may be inferred from the following choice excerpt: "Most of the higher critics of the University of Chicago, if not all of them, have fed in the swill-pails of German universities to the full capacity of their stomachal compass."

The new Chinese minister to this country, Sir Liang Chan Tung, is a widower with seven children. He announces that he intends to put them at school in New England and give them a good American education. What a mail he will have from New England school principals! Liang Chang Tung is of a family renowned in China for its wealth and its attainments in literature. He received part of his education at Phillips Academy, Andover, where he graduated in 1881, and was about to enter Yale when the Chinese government ordered all Chinese students in this country to return home.

Cardinal Gibbons, Bishop Conaty and a large number of the higher dignitaries of the Roman Catholic Church were in Newport last Sunday attending the jubilee of the church which the Catholics who are in "society" attend while in Newport. Bishop Conaty improved the opportunity nobly to pay his respects to the sinners in high places who make mockery of marriage and rush into divorce as if it were a purely personal matter without any social relations, etc. Newport needs such preaching. Some of its purse-bloated and brain-starved "society" folk recently sent out invitations to a dinner at which the guest of honor was—a monkey.

The highest praise we have yet noted as bestowed on the late Senator McMillan of Michigan—and there has been much—is the statement of an experienced Washington correspondent that he "would not vote against the interests of the whole country in order that a few people in Michigan might be benefited." If there were more men of this stripe at Washington the course of legislation would be different and the need of taxation less. Judging by the estimates of this "business man" in the Senate, which have appeared since his death, the American people could do worse and go farther than mauling Lord Rosebery's appeal for Great Britain their own, and say "Give us a congress of business men."

Pencilings

BY A PERIPATETIC

It has been my good fortune, first and last, to pilot many Britons to Concord, Mass., and the reverence I have always witnessed has been called to mind by J. Brierly's recent saying that "a place becomes a pilgrim center only by its connection with the higher energies of the human spirit." My latest service as guide there was rendered to Rev. John Kelman of Edinburgh; and it was suggestive to find him far more interested in Hawthorne than in Emerson. Rev. Dr. Gosman of Australia was in precisely this mood when in Salem during the sessions of the International Congregational Council in Boston in 1900. "To be sure I reverence the Puritans and am interested in the witchcraft delusion and persecution—to a degree," said he to me, "but the man I care most to see Salem for was Hawthorne." If the descendants of Nathaniel Hawthorne have not sufficient pride to prompt them to care for his grave in a proper manner, or if they have the pride but lack the cash, then some of his admirers should see to it that the grave in Sleepy Hollow Cemetery, Concord, is attended to at once. It is humiliating to have to show a foreign admirer of Hawthorne so disreputable appearing a spot.

I don't believe we Americans realize quite the intensity of feeling in England, during the recent war, between the pro-Boers and the supporters of the ministry and the nation. Rev. C. F. Aked of Liverpool, for instance, a vigorous critic of the ministry and a persistent denouncer of his country's course, had the windows of his residence smashed; was guarded by detectives as he moved about the town; and preached with his chapel doors barred so that the mob might not raid the house of worship. One of the evils of war is that it creates bitterness of feeling between Christian brethren, for it is quite impossible that they should all see eye to eye either as to the righteousness of the national cause or as to the purity of motive of the public officials who have to bear the burden of responsibility while the war is on. When men who have been friends and collaborators take to calling each other traitors—the one to country and the other to the gospel—then it is quite useless to talk about simultaneous missions for the conversion of the masses. And this in brief, has been the situation in Great Britain the past four years.

When I begin to be pessimistic about the triumph of Christ's gospel of neighborliness set forth in the parable of the Good Samaritan I wander off to a hospital or institution of that kind. A walk through the City Hospital of Boston the other day, with many of its beds filled with those who in pre-Christian days would have been left to die by the roadside, gave me heart to go home and finish reading the latest English book of apologetics dealing with Christianity on its intellectual and speculative side.

The nominated but unconfirmed new Justice of the Federal Supreme Court, Oliver Wendell Holmes, will furnish material for much speculative writing from this time on; and there is much that can be said about him which is favorable, on the juristic and literary side. I have always been interested in him on the religious and ethical side. I notice that it has been pointed out by one commentator that his point of view is like that of Marcus Aurelius, which is not inapt. I have yet to hear or read an opinion of his which has lacked the Stoic, and had the distinctly Christian note. In him we have a fine flower of rationalism. And he goes to take his place on the bench along side of Roman Catholics like Justices White and McKenna, a staunch Presbyterian like Harlan, and our own orthodox Justice Brewer.

In and Around New York

What the Metropolis Pays Its Religious Leaders

There are an unusual number of vacancies in New York and Brooklyn pastorates, some of which provide positions of almost national importance, as well as quite large salaries. While Tompkins Avenue Church, Brooklyn, is not, strictly speaking, pastorless, since Dr. Meredith's resignation does not take effect until the first of next year, the man to be chosen then is certain to be an important factor in local Congregationalism. Dr. Meredith's salary is \$8,000 per year, it having been reduced from \$10,000 at his request a year or two ago. At Holy Trinity Episcopal Church, Brooklyn, a new rector will succeed Dr. McConnell, who goes to All Souls', Manhattan, and the salary will be nearly \$10,000. The new rector of Grace Episcopal Church, also Brooklyn, to take the place of Dr. Burgess, now bishop of Long Island, will receive about \$8,000. The late Dr. Eaton's successor at the Divine Paternity Universalist Church in Manhattan will be paid about \$6,000. A dean of the Episcopal General Seminary will be chosen, probably next month. The salary, it is said, will not fall far short of \$8,000. The successor to the late General Morgan, corresponding secretary of the American Baptist Home Mission Society, to be chosen early in the fall, will receive \$5,000. This sum will be paid the successor of Bishop Olmstead, former vicar of St. Agnes Chapel, Trinity parish. Vacancies also exist in St. Mary's Episcopal Church, Bronx; Holy Sepulchre, Manhattan; Epiphany Episcopal, Bethany Presbyterian, Second Avenue Baptist, Riverside Baptist, St. George's Episcopal, Brooklyn, and First Reformed, Brooklyn, with salaries from \$1,200 to \$4,000. Temple Emmanuel, Manhattan, will pay its new rabbi, when selected, \$10,000 to \$12,000; and the successor of the late Archbishop Corrigan will have about the same income.

New Plans for Bible Study

The prospectus of Dr. White's Bible Teachers' College has just been issued. The institution will now be known as the Bible Teachers' Training School, it having been found that a law of the State of New York prohibits the use of the word "college" by schools not having an endowment of \$500,000 and the approval of the University of New York. Dr. White hopes the change of name will be but temporary and that it will soon be possible to go back to the original title. The school, which opens in October, will be held this year in the chapel of Fifth Avenue Presbyterian Church, the use of which is freely given by its trustees. Dr. White will also conduct a teachers' class for home Bible study in Calvary Baptist Church. Arrangements have been made between the Bible school and the Training School for Christian Workers by which the students of either may have the advantages of the courses of the other. It is Dr. White's ambition to provide buildings for the men's and women's departments of the school, as well as a home for young women where they can live during the terms.

A Practical Summer Charity

This is maintained by the Judson Memorial Baptist Church in its ice water fountains, whose number has been largely increased this year through generous contributions of friends. One fountain is set in front of the church, on Washington Square; another, the gift of Miss Helen Miller Gould, stands at Thompson and Third Streets; two have been placed at the Mariner's Temple in Henry Street, through the efforts of the Women's Municipal League; two more are in front of the Second Avenue Baptist Church and one has just been set at the Christian Alliance building. All these are maintained by the Judson Memorial Church, part of the ice, however, being given by the *Herald* free ice fund.

C. N. A.

The South African Problem—A Historical Parallel

By Rev. Henry W. Hulbert, D. D.

The question just fought to a finish in South Africa is singularly like that threshed out in the American Civil War—as similar as could be possible, for history never quite repeats herself. It has been, in the first place, a question of blacks and whites. The destiny of the 7,000,000 of the Bantu race living south of the Zambezi River has hung in the balance. With this has clung the future of the Bantu peoples throughout Central Africa. It is of the highest importance to that continent and to the world that this vast army of toilers shall have fair chance to accomplish their legitimate destiny; for it is useless to plan otherwise than that the natives of Africa must, in the end, do the brunt of the work of that continent, the bulk of the brain work as well as the whole of the muscular work. The Bantus of Africa will have their standards set by their fellows in South Africa. Those standards have, in this war, been hanging in the balance.

While commercial greed has of late been put under special temptations in that section of the world, it is not permanently to have the controlling influence. The English conscience and heart are on the side of the Bantus and are fully aware of the gravity of the situation. President Steyn, one of the most enlightened of the Boers, set forth this phase of the issue most clearly when, in publishing an address to the Boer sympathizers in the Cape Colony, he held up the inevitable result of English success with expressions of deepest concern, namely, that black men would in the end take their seats beside the white in every legislature of the land. He was right in his prediction but wrong in his prejudice against the native.

Undoubtedly Boer victory would have set back the progress of the Bantu race a full generation. The Spaniards were as fitted to control the destinies of the Filipinos as the Boers were to develop the resources of the Bantus. Livingstone's testimony and his example make clear his opinion of the animus of the Boer and the one hope of the black men of South Africa. English supremacy in those regions means the gradual elevation of the Bantu millions of that continent. It means primary and industrial education for all as well as practical social and economic development. It will probably be some time before the dire "calamity" predicted by Ex-president Steyn will come true, but come true it must sooner or later.

As in our Civil War 3,000,000 blacks stood by and silently witnessed the titanic struggle of brother with brother for supremacy, so in South Africa 7,000,000 blacks have watched the issue without lifting an arm, although the destinies of their race were at stake. To a man they have sided with the English.

A second point of special significance in this historic parallel is the fact that a main question at issue has been the union or disunion of continental forces. Confederate success would have brought America out into the world arena divided

not only in two, but probably in the end into a half-dozen republics, the majority of them insignificant in size and importance. The success of the Boer republics would not only have broken up the possible unity of South Africa, but would have barred the road to Central Africa. It is of first importance that that part of the continent that reaches furthest down into the south temperate zone or farthest away from the equator be a unit in its development. Agricultural interests demand this that the best results may be obtained. Divided and rival communities in close juxtaposition invite the ravages of vegetable and animal pests. Recent years have witnessed the decimation of the cattle of these very regions, all of which might have been largely avoided by a vigorous central political executive and the enactment of wise laws. The mining facilities of that whole section need the strong hand of an enlightened and united government. Along the whole line of material development the same holds true. Railways, telegraph lines, steamship routes on the Zambezi and along the coast call particularly for a steady and judicious control.

A united South Africa has on hand an unusually difficult social problem. It is probable that it must be worked out mainly by the people themselves. The rationale of this fiercely contested war is the assumption, on the part of a very small minority of whites, of the right of isolating themselves from the rest of the country, of blocking the way of ordinary customs and even necessities and of denying to all outsiders, who for any and every legitimate reason are brought into the restricted territory, what they consider to be essential to the life of themselves and their families. It is distinctly a social problem. It is a case of an overzealous individualism asserting itself against the common interests of an important territorial unity. Every reason that held good for the unity of the United States of America, as against the principle of "home rule" which would have disintegrated politically the North American continent, holds good for the unity of the United States of South Africa.

In this contest for union or disunion in South Africa we see what we saw in the Confederate States, a comparatively small body of a landed aristocracy looking backwards rather than forwards, conservative and tenacious of personal rights, mediæval rather than modern in their ideals, contesting the issue with a majority among whom the commercial and industrial instinct was more evenly matched with the agricultural life. While great differences can quickly be pointed out between the Southern planter and the Boer farmer these will be seen to be after all superficial. Both live a comparatively isolated life, largely on horseback and in the open, commanding an inferior group of workers. When it came to fighting the advantage was on the side of the man inured to the saddle.

In both cases the technical aggressive

was taken by the minority who had secretly gotten together the munitions of war, largely paid for by their opponents. The Jameson raid is curiously paralleled by the John Brown attack on Harper's Ferry; both escapades having no justification under law and both looking forward to the rising of the oppressed. The fighting in both cases was done almost altogether on the territory of the assailants, who knew every inch of the ground. The early battles were won by the party finally defeated. The religious element was not more evident among the Boers than among the Confederates who, under Stonewall Jackson, went into battle with prayer and hymn. The struggle for recognition by the European Powers is another noticeable parallel. The first English generals were unsatisfactory as were the Union leaders. Lord Roberts had the dash of a Sherman marching to the sea and Kitchener had the tenacity of a Grant. In both cases an overwhelming majority, after a stern struggle, overcame a brave foe; and generous terms were made with the defeated.

The problem of South Africa today is much the same as that faced by the United States after Appomattox Court House; the political, commercial, industrial and social unification of the whole continent south of the Zambezi River is to be so wrought out that in the end the whole continent shall be affected, much as the United States sets the pace for the Western Hemisphere. We may hope for the nation builders there better success than we had in the dark days of reconstruction. The Bantu of South Africa has great advantage over the colored race in America. He is in his own land. The preponderance in the population is so overwhelmingly black in South Africa, and is so certainly to continue so that the Bantu is sure to receive consideration at the hands of the minority of dominant whites under English rule, and work out for himself and the whole continent a civilization which will explain why in the very ancient days Africans were the leaders in the world's life and help justify the prophecy of Victor Hugo, who styled Africa "the continent of the future."

Education

Miss Grace Berry, Mt. Holyoke, 1893 and of late of the faculty at Mt. Holyoke, has been elected dean of the woman's division of Colby College, Maine.

By the will of the late C. K. Adams, president of the University of Wisconsin, the estate, which amounts to \$150,000, after Mrs. Adams's death, is to revert to the university for the creation of a fund providing fifteen fellowships.

A new organ for Lasell Seminary, Auburndale, is under construction by the Hutchings-Votey Organ Co., and will be used for teaching and choral work. It is to be a three manual instrument, with compound wind-chest, costing \$5,000. Besides the usual combination of pistons and pedals the organ is provided with an electric indicator in the right-hand corner of the key-desk, which shows at all times exactly what combinations are used.

Allendale Farm—a Real Home for Homeless Boys

How a Chicago Philanthropist Reclaims the Waifs of that City

By DWIGHT GODDARD

Those of us who have read Little Men have cherished a lingering hope that some day we should really see "Jo's Boys." We have visited farm schools, boys' homes and reform schools here, there and everywhere, and although finding something to admire have always come away with a disappointed feeling. The musty odor of "institutionalism" was omnipresent, the home atmosphere of mutual love and service always absent. With real satisfaction, therefore, I returned from a visit to the Allendale Farm, at Lake Villa, Wis. Here at last was the real thing!

The little cottages were grouped comfortably under the oak trees by the lake shore, the barns and henneries were close by, the gardens temptingly near, and everywhere was that subtle atmosphere that makes one feel at home and happy. What a relief it was to come to a boys' home and not be awed and depressed by big dormitory risers, and to be able to walk on fresh, green grass without a guilty fear that we were breaking rules and trespassing on a lawn! A diminutive city hall, a flag at full mast, a small boy with cane and policeman's "star," informed us that we were within the limits of Allendale City. Here lives Edward L. Bradley with his forty-five boys from Milwaukee Avenue and Chicago's levee. Mr. Bradley graduated from Princeton in 1884, intending to study for the Episcopal ministry; but his love for boys won the day, and after experience in clubs and summer camps he began

At first Mr. Bradley had no rules or methods, but little by little as emergencies arose his love took shape into what is now a most attractive and successful

farm school. As more boys came he added another cottage, building it himself with the boys' help and finding some man or woman of kindred spirit to become house-mother or house-father to the new group. The house-father would be farmer or carpenter or cook, while the house-mothers would be teachers. Then as it became necessary to divide the forces, certain boys were set apart to be farmers, car-

to a department the purpose is to give him a thorough training in it and ultimately see him established on a self-supporting basis.

At the last election Mr. Bradley was elected mayor by the votes of all three parties, Democratic, Reform and Prohibition (organized to prohibit larceny). The courts sit every day, first the court of appeals with Mr. Bradley as judge,

followed by a session of the lower court. It is opened by the clerk in true fashion for the "administration of justice." Everything moves with the utmost promptness. The clerk reads the case, the names of the principals and witnesses, who advance to the table, are sworn in and at once proceed to charge Billy with larceny, in that he had failed to return a pair of swimming trunks borrowed from Jack. Defense declared that he hung them on a tree to dry and that Jim had swiped

them. Judge ruled a fine of two dollars and if the prisoner wished to bring a suit against Jim he would hear it on the morrow. Then followed cases of talking in school, false charges for labor, tools left about, etc. All punishments are fines payable in Allendale bank notes, no corporal punishment being allowed or needed.

Each boy must work three hours a day every other week and attend school the other week. He is paid one dollar a day for labor or attendance at school and is charged four dollars a week for board and must also buy his own clothing and in fact everything that he receives. He is per-

mitted to work overtime as much as he pleases. If a boy will not work, is a spendthrift, or unruly, he "goes pauper," and receives only bare food—no butter, sugar, salt or dessert; and, besides this, he must work all day. In practice the system works very smoothly and satisfactorily, although some boys get rich and some are chronically paupers.

The day is all mapped out for work, school, devotion, court, military drill, vespers and evening study, with generous hours for play; but they often prefer to work over-



A ball game

penters, kitchen boys or policemen, and when the question of discipline and organization pressed upon him Mr. Bradley evolved his "city government." An election is held every six months and mayor, judge, chief of police, commissioners of farm, public works, buildings, highways and health are elected. These officers form an executive council which reports to the mayor each day. The work of the community is contracted out to the commissioners and the boys apportioned among them for service. Each boy's talents, desires and capabilities are carefully considered, and when he is once assigned



A home at Allendale

time than to play. The mothers have widest liberty and authority in each cottage over their own boys, but outside the boys are under the domain of the civil law. At devotions the short Episcopal service is used, and on Sunday the full service is read by Mr. Bradley, followed by a talk on manliness and the moral side of good citizenship. The boys dress as they please, according to individual taste and wealth, except Company A of the militia and the drum corps, which have a swell uniform of red, white and blue for dress parade.

At present the farm consists of 120 acres of good land, a central building for office, kitchen, dining or assembly room. There are five small cottages, a laundry, gymnasium, city hall, barn and henneries, and the annual expense for all this is not more than \$3,000. There are at present forty-five boys, with a waiting list of thirty-eight. Some are sent from the juvenile court in Chicago and others from settlements.



City Hall

Mr. Bradley stands firmly for "no institutionalism," and occupies the unique position of being at continual warfare with his trustees to prevent increased expenditure and enlargement. He believes that fifty boys are too many, if anything, to be in one place. He has a horror of large buildings, landscape gardening, uniforms, paid officials and bureaucracy, and would prefer to see weeds in the garden, a boy-made cottage, with the boys feeling the responsibility of doing the work, than any degree of neatness and beauty. It is easy enough to hire a carpenter to build a fence for the chicken yard; it is harder and better to have the boys learn by experience that hens in the garden mean a fine for farmer and carpenters.

Besides Mr. Bradley there are three women, a farmer, cook and laundry man, all of whom give their services, receiving no remuneration other than board and expenses. The good thing about Allendale is the spirit of the place. Mr. Bradley is "Cap" to smallest and largest, alike. "Say, Cap, may I go with Jim?" When he needs to scold them, they lean up against him and look him in the face to say, "Now, Cap, I didn't mean to do wrong;" and they go away happy to hear him say, "I know you didn't, son." This love atmosphere is everywhere. Beside the one incorrigible horse, the farm boasts an old mule, a goat, two peacocks and innumerable chickens and ducks. No wagons are too good for the boys to use, and nothing is reserved for visitors.

In answer to questions, Mr. Bradley said: "The only incorrigibles known to

me are parents, and if any institutions are to be provided, let it be for them." Many boys have already gone out into self-supporting places, and for them he has a city home that they may be free from the cheap lodging houses. Not one is lost to him and many return for their vacation and all come back for Thanksgiving and Christmas to see "Cap" and the old farm. Mr. Bradley's vision sees each boy educated and trained in some good trade, established in a good position, married and happy in the world's life, before he lets go of him.

How Pastors Can Best Help the Sunday School

BY A TEACHER

One of the greatest difficulties encountered in many Sunday schools today is that of securing competent teachers for advanced classes. Not that it was ever easy to conduct a class of adults or of young people of high school and college age. Many would gladly do it if they felt competent, while others who perhaps could do it will not because of the labor involved.

But there are other reasons why it is more difficult now than formerly to secure teachers for such classes and why similar difficulties are not met in the search for teachers of primary or intermediate grades. Many members of our churches have lost their old conception of the Bible as an inerrant, infallible, authoritative record of the very words of God, but they have not been able as yet to formulate their newer ideas about it. They are not willing to stand before a class and teach them as the truth of God things which they know are in direct opposition to the teaching they receive in school or college unless they are sure it is the truth. They do not wish to call forth questions which they are unable to answer to their own satisfaction. They could teach the Sunday school lessons as these were taught to them in their childhood, but they do not feel at liberty to teach them in that way.

This transitional state of mind regarding the Bible and fundamental religious truths throws great responsibilities upon our pastors. If they with their theological training cannot grapple with the questions which so quickly come to the front when certain portions of the Bible are studied, how can laymen be expected to do so? The thoughtful pastor could be of great help to such persons, yet how few of them attempt it! There was a time when it seemed to some unwise to disturb the faith of those contented in their ignorance of modern criticism and its resulting questions. That time is now past with most of us. Frankness is demanded, and will in most cases be heartily welcomed.

Nor need we fear that the foundations are being removed because the present generation are not so sure about some things as their fathers were. The abandonment of some views of the Bible is not an abandonment of the Bible. Whatever is really true is safe to believe and teach. Out of this transitional period there will eventually come a clearer, saner and more satisfactory thought of God and of his Word, and faith in the fundamental truths of the Christian religion will emerge stronger than ever. But in the meantime some plain talk and earnest study are necessary and ought to be done under the pastor's guidance.

Our pastors, therefore, can do no better work just now than to show these teachers how to teach the Bible as it ought to be taught today to intelligent people. Let them first clear their own minds from fog as far as possible and clearly discriminate between essential truths and nonessentials. Then they will be in a position to do a positive service to their most

thoughtful members and through them to the older young people of their congregations, many of whom do not attend the Sunday school, not so much from lack of interest as because they often cannot get from it the instruction and help which they crave.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, Aug. 31—Sept. 7. Communion and Transformation. Ex. 34: 29-35; Luke 9: 28, 29.

What is it that changes men? Time gets in its work upon us all, but when we meet old friends not seen for many a year we are quite as likely to say, "You are just the same as you used to be" as, "How changed you are!" Indeed, it is noticeable how at alumni reunions members of the same college classes declare that their mates haven't grown a day older. The undergraduates who overhear such friendly compliments, laugh in their sleeves at the "old fellows" and "old girls." But never mind, let them cherish the delusion that they are still what they once were.

But whether or not outward changes impress themselves, you can hardly talk with one whom you have not seen for some time without discovering a difference, more marked in some than in others. Often you are surprised and gladdened to see the moral gains. That tongue which used to be so voluble and sometimes so uncharitable is now busy saying kind and generous things of others. That temper formerly so ungovernable is held in leash. Sobriety, steadiness and purposefulness have taken the place of irresoluteness and frivolity; and sometimes your friend, who was not what you called at all spiritual, carries with him the savor of the Christian gospel. You say he must have been dwelling in another atmosphere, that life has done something for him in a marked way.

It all goes back to some form of communion with God. Other forces may cause some change, but nothing is comparable to this for producing a revolution in thought and aim and a transformation of character. Sometimes it requires discipline to bring about this constant touch with the Almighty, but the peaceable fruits of righteousness which are the product of chastening are worth all that they cost. Dean Stanley went away from the sickbed of his wife and wrote to a friend these simple words, "The more the marble wastes, the more the statue grows." The Lady Augusta had lived and was living so near to God that even when her outward form was wasting with incurable disease, those about her saw the lineaments of the angel more and more conspicuously stamped on her countenance day by day.

Try this means of transforming your life. You need not go up into the mountain as Jesus and as Moses did. You may have to go somewhere away from the crowd, to be sure, but it is possible for you just where you are to recall your soul, to gather your spiritual energies together and concentrate them upon the thought of God.

Closer is He than breathing,
Nearer than hands and feet.

If we were going to have an audience with the King of Great Britain, we should make ourselves ready, put on the proper garments, put away from us the unlovely things. When we seek to talk directly to our Maker, we must strip off the disguises and the soiled raiment; we must put on sincerity and strong desire and humility. For it is as true now as when it was written,

Jesus is from the proud concealed,
But evermore to babes revealed.

One of Thirteen*

By Frances J. Delano

CHAPTER XI. FACING THE TROUBLE

On Monday morning, long before light, Polly was sitting up in bed staring straight out into the darkness. Every once in a while she closed her eyes as if she wanted to shut out what she saw there. Now and then she reached over and touched Millie's soft curls. Once she laid her head down close to the child's and kept it there a long time. When at last the clock downstairs struck five she got out of bed and went to close the window. The snow was falling softly outside—the first snowstorm of the season. The great trees looked like gigantic white feathers, the stone walls, the well sweep, the out-buildings and the veranda railings were all outlined in white. The fields stretched away white and clear, and away off in the distance the woods loomed against the whitesky, black and forbidding. Usually Polly hailed the first snowstorm with ecstatic delight, but there was no such feeling in her heart this morning as she stood and watched the feathery flakes saunter carelessly down through the air.

"They act just as though nothing had happened," she said to herself, and then she gave herself a little shake. "Nothing has happened really, yet, and I just won't give up. Richard will be downstairs by the time I'm dressed, I'll have to hurry for I must see him."

Polly lighted a candle now and placed it where the light could not shine in Millie's eyes, then she poured some water into the bowl and began to bathe. The water was not far from ice-cold, but Polly splashed it all over her almost exultantly. "I'm glad it's cold," she said to herself, her teeth chattering, "I'm just glad! I don't think I'd mind a cataract of ice water; it wouldn't be anything compared to—to—selling the house." Poor Polly whispered the words almost fiercely, and then she gave herself a last vigorous rub and hurried into her clothes.

As soon as she was dressed she put out the light and dropped upon her knees by the bed.

"O God," she whispered, clasping her red hands tightly together, "help me this day, just help me!" In a moment she was on her feet again, groping her way downstairs. Polly's prayers were always straightforward, honest expressions of what was uppermost in her heart. To her, God was like her own real flesh and blood father, only he was much more powerful and able to help when her father couldn't. This morning she was desperately in need of help. She felt she must do something to straighten out things, but she had no idea what she could do, hence her vehement appeal for help.

"Richard," she exclaimed, as soon as she reached the kitchen, "did you know that father is thinking he must sell—the house?" Polly lifted her head and looked unflinchingly into Richard's face.

"Why, Polly, where did you hear it?" asked Richard. "Did father tell you? I've been fearing it, but I didn't know"—

"Richard," interrupted Polly, "will you please tell me all about it? How much does father owe, and how did he happen to owe anything? Please, Richard!" she pleaded, as her brother shook his head and turned away. "Father will tell me, but I hate to trouble him. I must know though."

There was so much womanly decision in Polly's voice and manner that Richard forgot for the time that she was just a little school girl. "Polly," he said, "did father tell you the place must be sold?"

"Yes, Richard, last night."

Richard sat down before the kitchen stove and leaned his face on his hand.

"Is there no way out of it?" asked Polly, coming over and standing by his chair.

Richard shook his head. "Father hasn't any more hope, or he wouldn't have told you. You see this financial crash has exploded everything. Do you remember, Polly, when father took a trip to New York some years ago?"

Polly nodded.

"Well, he indorsed for a man named Grinnell. Mr. Waterman, you remember him?"

"Yes," said Polly.

"Well, he was the first indorser, and good for it, too. For that matter, Grinnell was as honest a man as ever walked and there was no apparent chance for failure. He had a splendid business, and he couldn't have had a better backer than Waterman. But, Polly, Waterman died in less than two years and Grinnell was killed, you remember, in that accident of the electric cars on Washington Street. Of course everything came back on father, and he mortgaged the place and paid up, depending on the crops and what he could borrow to square himself. But everything has gone under this year. The drought played the mischief with the crops, and this panic has destroyed every vestige of hope. To hire money now would be nonsense."

"How much is the note?" asked Polly.

"Seven thousand dollars," said Richard, rising to his feet and taking down the milk pail, "and it's due January first. It'll be a forced sale, and the place will go for about half what it's worth."

Here Richard opened the kitchen door, and as he closed it behind him Mr. State appeared from the opposite door. He looked very worn and tired, and Polly did her best to be cheerful.

"Father," she said, "I told Richard what you said to me last night; do you care?"

Mr. State shook his head. "He would have to know it, little woman, and I'm glad you told him. I guess he could bear it about as well coming from you as anyone."

"Do you mind if I tell the others?"

Polly spoke as if she were asking a great favor, and Mr. State, who knew very well that she was simply volunteering a disagreeable task, smiled as he turned

towards her. "Polly," he said, "you're worth more to me than all the farms in New England."

"Here comes Jack," she cried, as she heard a great clattering and stumbling upon the stairs. "I'm sure I think you'd better let me tell him. Put on your coat, father, if you're going out," she said, as Mr. State took down his hat. "Hello, Jack, are you awake?"

Jack was rubbing his eyes and yawning. "Has Richard gone to milk?" he asked, dropping into a chair beside the stove.

It was characteristic of Polly when she had anything to do to do it as quickly as possible, and instead of answering Jack's question, she plunged at once into the family trouble. Jack had no head to comprehend business, and it was almost impossible for him to reason.

"Why, Polly," he exclaimed, after she had told him the whole thing several times over, "they can't sell this home you know. It belongs to us. Why, it—it is us," he blurted out, unmindful of his grammar. "And nobody can sell it any more than they can sell you, Polly, or me."

Poor Polly! She knew Jack's assurance was absurd, but she couldn't help feeling cheered by it. "Say it again, Jack," she cried.

"Say what again?"

"Say they're not going to sell the house."

"Of course they can't sell it. Why Polly," he exclaimed, as he saw tears in her eyes, "I wouldn't any more cry about that than I'd cry about the world's coming to an end. Why, Polly, where would we all live?" Jack now gazed triumphantly at Polly, as if he had settled the question forever.

"Somewhere else," sighed Polly.

"But this is the State farm, this is. Nobody but States ever lived here in the world, and it isn't likely—why Polly, the house looks just like you, and father, and mother, and Aunt Sally, and all of us, doesn't it?" Jack was very wide awake now.

"Yes, it does," said Polly. "Lots of times when I've been coming home from school it has seemed just as if the old house was glad to see me."

"I know it," cried Jack, "and it allus looks sorry when I go off to school in the morning."

"I don't know but it does," said Polly, "I never have time to look back. Jack, you must hurry now and help Richard with the milking. I'm going to skim the milk for the johnny cake, and by the time you get in breakfast will be ready. Here comes mother now."

Polly dreaded to break the news to her mother most of all, but her father had already done that, and before breakfast was ready every member of the family knew the worst. The twins, although they had wished many times for a small house in the village, burst into tears when Polly told them, and declared that there was no place like their own dear home after all. Poor Ethel broke down completely and went to her room. Julia

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tried to be missionary, nurse and doctor all in one, while dear little Aunt Sally flew about the kitchen determined to cook up something extra nice for breakfast, a proceeding which Aunt Patience frowned upon, declaring that whatever she made would only be thrown away.

Usually Jack was up or down according as the family was gay or serious, but this morning he was entirely independent of the family pulse, and all the more so when he saw that his good spirits pleased Polly. She felt a coming appetite the moment she saw him enter the kitchen with his arms full of wood and his eyes and cheeks shining. Aunt Sally had made waffles for breakfast, and Jack fell upon them with such zest that Julia declared it was enough to make anybody feel hungry just to see him eat. Ethel did not appear at the table at all, much to Jack's amazement, who couldn't quite see how anybody could refrain from eating when there were waffles.

Polly found it impossible to keep her mind on her lessons that day at school. There was only one problem that seemed at all worth considering. Try as hard as she might, her mind would keep coming back to the family trouble, and she kept asking herself over and over again what she should do. She came near getting into disgrace during the English history recitation. She was absorbed in her own thoughts, when all at once it dawned upon her that she would go to the city that night and tell her troubles to Dr. Keen. At the moment this suggestion came like an inspiration Mr. Forrest called upon her to trace the growth of the House of Commons. Polly looked up at him with a bright smile.

"I'll try it," she said, and nodded familiarly.

It sounded saucy and some of the boys giggled, but Mr. Forrest knew Polly too well to condemn her at once. Moreover, he had noticed several times that she seemed to be in trouble and he was glad to see a brighter look on her face.

"That's right, Miss Polly," he said, smiling down at her. "We never know what we can do until we try."

Polly smiled again, and stared straight past Mr. Forrest, but made no attempt to rise. Somebody nudged her presently and the situation flashed upon her like a searchlight. She sprang to her feet in the midst of a general laugh.

"O, Mr. Forrest, did you ask me a question?" exclaimed poor Polly; "I was thinking of something else. I beg your pardon, but it was something so important."

Polly's expression was so serious that everybody stopped laughing. Mr. Forrest repeated the question, and as it was on the review Polly made her first good recitation for that day.

After school she told the twins that she was going to see the doctor, and asked them to send Jack to meet her when the eight o'clock car came over.

Polly didn't go to Dr. Keen's office, but straight to his house.

Mrs. Keen saw her coming and ran to open the door. "O Polly!" she exclaimed, "I'm glad you've come. I've been wishing I could get word to you all day. We're going to have something you like for supper."

Polly had reached the top of the steps

now and stood staring at Mrs. Keen. She had kept up all day, but now Mrs. Keen's joyful greeting, just as if nothing had happened, brought the whole dreadful trouble back to her with redoubled force.

"Why, child," exclaimed Mrs. Keen, "what is the matter?"

And then Polly put her head down on Mrs. Keen's motherly breast and burst into such uncontrollable sobs that poor Mrs. Keen was frightened.

"Dear child," she exclaimed, leading Polly into the parlor and seating her before the open fire, "tell me what is the trouble. Is anything the matter with Joseph? Something gone wrong at school?" she asked, as Polly shook her head at the first question. "I wouldn't mind about it, dear; it'll all pass over. I used to have just such times when I went to school. But dear me, I can't even remember now what it was all about."

Polly tried her best to tell Mrs. Keen what the trouble was, but it was a long time before she could make herself understood, her voice was so broken by sobs. She had finished her story and was beginning to seem something like herself when the doctor came in.

"Well, well," he exclaimed, rubbing his hands at the sight of her, "here's our girl! How do do, child," and he walked round the table and took both Polly's hands in his. "Why, what's this?" he exclaimed, as the tears came rolling down Polly's cheeks.

"Polly's in trouble, Doctor," said Mrs. Keen in such a sympathetic voice that the tears began to roll faster and faster down Polly's cheeks.

The doctor was in distress at the sight of Polly's tears, and looked even more so when Mrs. Keen explained the cause of the trouble.

"You know, Doctor," said Polly, wiping away the tears and gazing eagerly up at him, "something has got to be done, but I can't think what. Father has tried to think of some way out of it for weeks and weeks and he hasn't done it, but I've got to. Of course we can't have the house sold." Polly spoke with such decision that Dr. Keen stared at her with admiration. "It's \$7,000," continued Polly, "and I've got to get it by January first. Please try to think of something I can do, Doctor."

If the case had not been so serious Dr. Keen would have laughed in Polly's eager face. Instead, he dropped his head on his hand and tried to think.

"Who is the man your father indorsed for?" he asked presently.

"Mr. Ernest Grinnell," replied Polly; "he's dead now."

"Why he's the man who was such a friend of old Commodore Vandyke's son, wasn't he?" asked the doctor, turning to Mrs. Keen.

"Yes," said Mrs. Keen, and then her husband went off into another brown study which lasted until tea was ready.

When it came time for Polly to go home Dr. Keen put on his coat and went down to the car with her. "Child," he said, as he shook hands, "keep up your courage. It looks pretty bad, but we'll do our best and leave the rest, shan't we?"

Polly thanked him. "It just seems as if I could turn the world upside down to

save our home," she said as the car started.

"Mary," said the doctor to his wife when he got home, "I want Polly and Commodore Vandyke to know each other."

Mrs. Keen stared at her husband. "What for?" she asked.

"I think the commodore would enjoy her, don't you?"

"If he took a notion to her, yes. But it seems to me this is a queer time to propose such a thing. Polly is in trouble and the commodore is, too."

"That's right," said the doctor, "and they'll cheer each other up. Polly will be a godsend, too, to Mrs. Vandyke, if I can bring it about. I'm going to write to the commodore tonight and propose his inviting her to visit them for a few days. It will do Polly good, also."

"You certainly are a queer man," said Mrs. Keen. "I should think you'd better sleep over it first."

The doctor shook his head. "'Never put off,' etc.," he remarked, seating himself at his desk. And this is what he wrote:

My Dear Com: You remember my girl, Polly, of the sound teeth! She's in trouble. Her father indorsed a note for Ernest Grinnell, and now he can't pay the mortgage. Polly is a home girl, by the way, and quite broken up. It would do her good to take a run down to New York for a few days. What do you say? Shall I write her that you'll send your man to the depot to meet her? But wait a moment, before I make any further move, you must promise that you won't try to keep her until Christmas. We couldn't spare her, you know. Your obedient servant,
J. S. KEEN.

The doctor went out that night and posted the note, and before the end of the week he received the following letter:

My Dear Doc: If I swear at your Polly you'll only have yourself to blame. I'm not used to having young women around. Tell her to come along, and I'll have Thurston at the station Saturday morning when the boat comes in. I'll wager she's a humbug. She knew very well you wouldn't take her sound teeth out. If she's an affected piece, you needn't worry about my keeping her until Christmas. As to trouble, everybody has trouble, and plenty of it, too. She might as well get used to it.
Yours,
VANDYKE.

The doctor laughed when he read this letter.

"What did he say?" asked Mrs. Keen.

"Say? He's as pleased as a child with a tin trumpet. I knew he'd be."

(To be continued.)

The Uncertainties of Revelation

Inquirers, you tell me, demand certainties. They clamor for immediate and unequivocal answers. Doubtless, and overlook the fact that Divine Wisdom rarely vouchsafes such. God's reserve is vastly more edifying to the docile soul than man's dogmatism. If God's Book had had the average man for its author no doubt it would have abounded in direct and categorical replies to all questions. But alas, impatient souls, it is not so. We must accept and adjust ourselves to the limitations and uncertainties to which Infinite Wisdom has seen fit to subject us, even in the realm of revelation. Nay, these very disabilities are suited to nurture a reverent sense of dependence, a prayerful search for guidance, which in themselves are consummate blessings and which in the end will inherit the promises.—Prof. J. Henry Thayer.

The Protestant Missionary in North Luzon

The author of this article is an American resident in the territory described, whose opportunity for observation is excellent, and whose word we can vouch for.

The original inhabitants of Northern Luzon, known by the Spanish name of Tinguianes and by their own word—*Itneg*—have been crowded back into the hills by the Iloconos, one of the seven chief civilized tribes of the archipelago, who are supposed to have immigrated from the Malay Peninsula at a comparatively recent date, and who were readily Christianized by the Spaniards. The Tinguianes are believed to belong to an earlier wave of immigration and one of a lower order of ethnic development.

The archipelago was divided by the Spaniards, and is still, into two archbishoprics and these are divided into smaller divisions. There was a complete system of ecclesiastical governors who were practically supreme in all matters, civil, as well as religious. Americans can hardly imagine how complete and unquestioned was the authority of the Spanish friar in his town.

The friars who were stationed in this part of the islands were mostly of the Dominican order, but it seems that every order was represented. In every town which has a church, and that includes every pueblo which has more than a thousand inhabitants, there is a "convent," which was used as a residence by the friar. In the smaller and poorer towns the convent is sometimes merely a wooden house, but usually it is the best building in the pueblo, being built of stone, and on a large scale.

At present these buildings are used in many cases by the native priests, but the title to them all is in dispute, which can be readily understood by the illustration afforded by the town with which I am acquainted. The municipal authorities have come to the conclusion that since the friar did not pay for the land nor the labor, and perhaps not even for the stone or brick, the building is municipal property, and they are accordingly using it as a presidencia or town hall. In Tayum the town and the priest compromised so that each is occupying half. In the larger towns which still have garrisons the convents continue to be used as quarters, no rent being paid, I think.

While the separation of church and state came suddenly to the Filipinos with the leaving of the friars, who have generally gone or are going back to Spain, I understand, the process of readjustment is still going on. Only last month the priest here refused to comply with the provision passed by our commission as a part of the municipal code, requiring him to send to the presidente a list of the marriages performed by him, and the presidente fined him five dollars. The day before the festival of Corpus Christi I asked the native school teacher about how extensive a procession there would be. He told me in reply that formerly it had been the custom for the municipal authorities, at the instance of the friar, to furnish workmen and materials for building four booths, one in each corner of the churchyard, within which were placed images,

before which prayers were said during the procession. But now that the people understand that they do not have to build these booths they do not propose to do it. So this year the procession simply marched around the inside of the church, in the four corners of which the images had been placed.

In such instances as these, and in many others that I hear of, there is a manifest tendency to fall away from the Roman Church on the part of a considerable portion of the natives. They seem to have changed, or rather to be changing, in their attitude toward the forms and practices of the church, whether to their moral, personal advantage remaining to be seen. As to their inward convictions, or feelings, I sometimes wonder whether any one knows what they are, or whether they have any.

In many ways the conditions seem to furnish a most favorable opportunity for the Protestant Church to do a great service for these people. While our Government is teaching them our forms of administration and our political ideals by practically forcing them upon the natives, along with our school system, it seems that just as fast as they are receiving terms, by means of these object lessons, they are beginning to use these terms to develop their power to think for themselves as they have never developed it before. For the first time they are seeing what it means to choose for themselves in larger things. This time of transition is the best of all times for Protestantism to bring to them the valuable things it has to offer. Indeed, to allow them to become divorced from their old forms and restraints without substituting others and better ones in their place, would be anything but a blessing to them.

It is urged among the under officials and army officers that such a course would be too much for the Filipinos at this time; that they would naturally feel that the United States was forcing a religion upon them; that the presence of missionaries here would tend to create trouble instead of allaying it. But those who make this statement do not explain how the work of Protestant missionaries here, if of a proper and discreet kind, would necessarily cause trouble. While it is certainly true that even in the face of all the precautions that have been taken there is a widespread feeling that the teachers are here to further the interests of Protestantism, it is also true that that feeling is one of the mistaken notions that are rapidly passing away in the light of the work which the teachers are actually doing.

The problem of the non-Christian tribes, however, is the most important problem of all in many respects. Some one has expressed the opinion, which seems to be well founded, that with these tribes lies our greatest opportunity, if not our greatest duty, as a civilizing and Christianizing force.

It is estimated that there are from a million to a million and a half of souls among the Pagan and Mohammedan tribes of the Philippines. The Cordilleras

of Northern Luzon, the mountains of Mindoro, Palauan and Mindanao are not only unmapped and unexplored but have hardly been penetrated by white men.

The Spaniards left those remote peoples alone, and they recognize only their own tribal relations by way of government. Our commission has organized a Bureau of non-Christian Tribes, whose duty it is to investigate these tribes, to conduct systematic work in the anthropology of the Philippines, and to recommend legislation in behalf of these uncivilized peoples. I have on my desk now a very extensive syllabus prepared as a guide for such investigations, which I am eager to pursue as far as I can among the Tinguianes to the east of us.

From what I have learned these nearly by people live in well organized communities; they are cleanly in their habits to a fair degree; they are practically self-supporting, since the only thing that they come down from the mountains to buy is salt; they have a language of their own, although many of them learn the dialect of their neighbors, the Iloconos.

They believe in a Great Spirit or Spirits, and they have little buildings corresponding to temples in which food is placed for them. They have an extensive system of ceremonial dances, the significance of which is not very clear. They seem to be upright and moral, for every one is more willing to trust them than the Iloconos. Back further in the hills is another tribe known as Alzadoes, who have the reputation of being "head hunters," that is, who make a practice of securing a certain number of human heads to fulfill some requirement of their religion, as it is said. Almost nothing definite is known about these people, since very few white men have ever been in their territory.

In the frontier towns there is quite a large number of "new Christians" who were once Tinguianes but who have been baptized and have cut their hair so that they are now admitted apparently to all the rights of the Iloconos. The others, the unregenerated, are invariably known as "infieles" or pagans, and the fact is always mentioned in every transaction with them. These savages seem to take kindly to American protection and American money, and it seems altogether probable that our system of government and of schools will be extended to them as soon as it is practicable to do so. No effort is being made to Christianize them that I know of.

Converts in Australia

Mr. Torrey, for twelve years connected with the Moody Institute of Chicago, was sent November last, by the trustees of that institution to tour the mission fields of the world. Touching at Honolulu, Yokohama, Shanghai—at all of which places he conducted services under the auspices of the International Committee of Y. M. C. A.—he landed in April in Australia, where he is still working. The strongest adjectives seem to be necessary in describing the work there, audiences of thousands, choirs of hundreds, 200 converts at each meeting. Such are the statements of the bulletin issued by the Moody Institute.

The Home and Its Outlook

Queen Anne's Lace

Up through the rocky pastures,
Where the blackberry globes hang low,
A stately dame has come wandering
Back from the long ago—
Back in her sable velvet,
With its showery of ancient lace,
In its pearls and curls and ribbons
That mock her weary face.

What says my Lady Marlborough
As the Queen goes here and there?
Is not dame Abigail angry?
(She has those robes to wear.)
White as the bloom of the berry,
Fine as the cobweb's trace,
Scattered on thorn and bramble
Glistens our Queen Anne's lace.

Far and wide o'er the meadow
It shines where the sunbeams fall,
It waves where the brooklet ripples,
It droops by the old stone wall;
Wherever the Queen may wander,
Tired of court and crown,
Her way is marked by the lily lace
The briars tear from her gown.

—Georgia Benedict, in *Cornell Era*.

Does the Modern Girl Read Poetry

The day is past when girls sit in the window-seat and absorb volumes of sentimental lyrics and ballads. Languishing grace and sentimentality are out of fashion. The modern girl is a lover of outdoors; she finds the beauty and splendor and passion which she craves more in the nature about her and less in the world of books. This tends to make her mind more healthy than the former hothouse product—beautiful, sometimes, but frequently too delicate and fragile for contact with the real world. "I can think of but one of the girls I know who really 'reads poetry,'" said a college girl recently. But the reason cannot be altogether in the social and outdoor trend of the day. This is not an age of poetry. Our mothers and grandmothers lived when the poets of New England and Old England were living and writing. Then, again, instead of the small collection of books owned by her family or neighbor, the girl of today has access to The Public Library. Thus when she reads she naturally turns to fiction; fiction, to a large extent, takes the place of the poetry of the last generations. Another result of her active life is that she has become less introspective. She is interested in the things about her, and not given to self-analysis. Undoubtedly the modern girl reads much less poetry than did her grandmother; but she is unfamiliar with some of the world's great lyrics and dramas. Now the question is, Has she lost more than she has gained?

What They Were Coming for

Bingo—"I'm going to bring my wife round to call on you tonight."

Winterby—"That's right; but do me a favor, old man. Don't let her wear her new sealskin cloak. I don't want my wife to see it just now."

"*Bingo* (grimly)—Why, that's what we are coming for."—*Tit-Bits*.

The Newly-Wed and Others

BY CHRISTINE TERHUNE HERRICK

I. FORMING A CIRCLE OF ACQUAINTANCES

There are few things more doleful than to begin married life as strangers in a strange place. The new wife meant it when she assured the man she was to marry that his people should be her people, but she had never contemplated the possibility that he might not have any people. As this is her first experience in matrimony she may be pardoned for not appreciating how much better off she probably is than if he had a good-sized family connection, all living within a few blocks of the freshly-furnished home.

Rarely does it happen that two persons set up their household gods in a town where they are utter strangers. They may be far from their former home, but usually they have a few affiliations that bring them into touch with some one. The husband has business acquaintances, and it may be that the wives of some of these will be moved by compassion and call on the young bride. More kindness is at large in human nature than pessimists believe, and all women are interested in a newly married couple. Possibly the young people have one or two friends who come to see them and bring others. If this is not the case, steps should be taken at an early day to make acquaintances who may one day be friends.

Aside from the pleasure they will have in such association, it is a salutary thing for a married pair to have friends outside of their home. Thomas Hardy has told us that since there is just so much happiness in any dual solitude, the joy will last longer if it is taken in homœopathic doses instead of all being used in one orgy of bliss. To support this theory he instances the case of Eustacia Vye and Clym Yeobright in *The Return of the Native*, who rashly secluded themselves in a lonely cottage on Egdon Heath, where they saw only each other. Without accepting this idea unreservedly, there can be no doubt that two persons get along more happily together if they are not entirely confined to the society of one another. It may be on the principle that one never appreciates home so much as after having been away from it for a while.

There are several ways to set about forming a circle of acquaintances. Beside the possibility already referred to, that a newly mated pair may have a few friends who will serve as a nucleus for others, there are letters of introduction. Friends in other places will write to friends in the new home, requesting them to call and show little neighborly attentions. If the woman has been a member of a club in her home city or town, she has the way open to her for pleasant associations. In the present federated condition of women's clubs, she can be introduced to other women who will at once make her feel that she has a place of her own in their circle.

Once granted an introduction of this kind, the path is comparatively plain. With the entrance into a club comes the

chance to join classes in different lines of study and these offer some of the best opportunities for making congenial friends. The persons who belong to the same classes are naturally interested in the same things and in discussing a subject of common interest, women often learn to know one another better in a few months than they would by years of ordinary social intercourse.

Still another way of making friends is open to churchgoers. Not that mere attendance upon religious services will insure the acquisition of friends. In a large city there is little of the churchly neighborliness that prevails in smaller places. The loneliness of a city street is often paralleled by the loneliness of a city church.

But even here the minister is pretty sure to show hospitality to any one whose name he receives. He will call himself and send his wife—if he has one. He will do more than that. He will suggest to some of the women active in the church that they should go and welcome the stranger, and if she is interested in church work and willing to bear her share in it, she will probably in a short time find herself in the midst of a pleasant little circle of acquaintances.

Let me sound one note of warning: Be careful about making friends with the families living in the same apartment house or in neighboring houses. This does not mean that one may not be on kindly terms with them. But it is a great mistake to drift into an intimacy of propinquity. Such an intimacy is fatally easy for the young wife who has no older friends at hand and feels a natural desire for one of her own sex to whom to turn during the many hours she must spend without her husband. Once in a while such an acquaintance is made which in time ripens into a pleasant friendship. But it is a risk to contract it hastily.

It is very much easier to get into a running-in-and-borrowing intimacy than it is to get out of it. And the fact that a woman is a kindly neighbor, as prompt to lend as to borrow, and prodigal of offers of cordial offices and good turns, does not mean that she is the person to whom one would give the freedom of the home and upon whom one would rely as a close friend and confidante. Many a chance relationship of this sort that has at first been most welcome to a lonely little woman has later on, on better acquaintance, turned out to be an undesirable association from which it is all but impossible to be released peaceably.

A caution like this sounds a hard saying, but it proves itself. Young people almost always think themselves good judges of character. Those who have relied upon their discernment to their own hurt have arrived at the point of skepticism where they wonder if any one can ever know anything about any one else. It takes a good many bitter lessons before they reach this stage, and the wisdom they have gained does not bring much happiness with it. One of the hardest parts of the whole matter is that it is only a generous, unworldly sort of person who trusts and is deceived.

It is not necessary, however, to become confidential in order to establish friendly relations. Kindliness, neighborliness, even a certain measure of hospitality is possible without telling a comparative stranger the story of one's life or the amount of one's income.

The Home Forum

We welcome correspondence from the readers of the Home Department, and we are glad to publish from time to time open letters on topics of home interest, comments on contributions appearing in these columns and questions and answers such as formerly appeared in Mothers in Council. We should like to make it a place where mothers and teachers could state their problems and compare notes as to theories and experiences in child training.

A Charming Song

Among the interesting papers in this department of *The Congregationalist* for July 26 I find *The Little Dutch Garden*, and it has occurred to me that the persons who appreciate that dainty little poem will like to know the delightful music that is set to it by one of our most gifted composers, Harvey Worthington Loomis. The song is published by M. Witmark & Sons, Witmark Building, New York.

A. O. D.

A Popular Geology Wanted

In *The Congregationalist* of July 12, there is an article by Clara Dillingham Pierson on Recreation as an Accomplishment, in which she speaks of "a geology free from technical terms and charmingly illustrated." I write to ask if it were possible to obtain the names of any such from her. It is what I have been trying to find for a number of years, but unsuccessfully. At the moment of reading her article, there lay upon my table a box of beautiful pebbles from the shore of Lake Superior, and before each pebble the interrogation points: What are you? where did you come from? and why? Possibly a list of such books published in *The Congregationalist* might be of use to other readers of it as well as to myself.

L. R. V. C.

Mrs. Pierson's Reply

My attention has been called to the fact that in a recent article in *The Congregationalist* I appeared to speak of geologies "free from technical terms and charmingly illustrated." That phrase was intended to apply to the other books mentioned, rather than to geologies. I fear there is no royal road to geology—only an old-fashioned one of pounded stone. LeConte's Elements of Geology or his shorter Compend of Geology are as good as any for novices, and both are published by Appleton. Then there are Professor Shaler's books, notably his Outlines of the Earth's Surface, which is written in a popular style and is not too technical.

The Place of Pathos in a Child's Life

What place has pathos in a child's life? This is a question about which I have thought a good deal and I wish I could know how the experienced mothers and teachers who read *The Congregationalist* would answer it. I heard some one refuse to read a touching little story to a child, the other day, because it contained a painful incident. We naturally wish to keep the shadow side of life from our children but we cannot always. How far shall we make the attempt to do so? Has pathos any mission in developing the child's motions and sympathies?

C. L.

Closet and Altar

CASTING OUT FEAR

Perfect love casteth out fear, because fear hath punishment; and he that feareth is not made perfect in love.

Faith will give comfort in the midst of fears; but unbelief causeth fears in the midst of comforts.—*John Bunyan.*

I will therefore ever trust God on his bare word, even with hope beside hope, above hope, against hope; and onwards I will rely on him for small matters of this life; for how shall I hope to trust him in impossibilities if I may not in likelihoods? How shall I depend on him for raising my body from dust and saving my soul if I mistrust him for a crust of bread towards my preservation?—*Joseph Hall.*

Our optimism depends on a succor and a sacrifice outside humanity: our hope is hid with Christ in God.—*British Weekly.*

Let nothing make thee sad or fretful
Or too regretful,
Be still;

What God hath ordered must be right,
Then find in it thine own delight,
My will.

Why shouldst thou fill today with sorrow
About tomorrow
My heart?

One watches all with care most true,
Doubt not that he will give thee too
Thy part.

Only be steadfast, never waver,
Nor seek earth's favor,
But rest:
Thou knowest what God wills must be
For all his creatures, so for thee,
The best.

—*Paul Fleming.*

The power of faith is in the simplicity of faith. When a man believes in God with all his heart, he has no more fear for anything but his own disobedience. Today, tomorrow and all the endless days are his. Life becomes a plan of God, and the heart rests in the power that shall fulfill it.—*I. O. R.*

I wish I could command my soul to be silent and to wait upon the Lord. I am sure that while Christ lives, I am well enough friend-stand.—*Rutherford.*

O Lord, too long have I carried the burden of my own eager thought of what is needful for the progress and the happiness of men and magnified my own opinions—as if Thou, who hast made the earth and sustained it, hadst less care for truth than I. Now, Lord, I come to lay this burden down and trust Thee, because Thou art my Father and the Father of us all. Send by whom Thou wilt send; but, if it please Thee, O send me as helper for Thy work and sharer in Thy joy of help. Let me hold my thought of truth in love and charity with all men. Try the opinions I hold dearest, till the dross is consumed and the gold is refined. So let me have a quiet mind henceforth, because I trust Thee, and may the tokens of the coming of Thy kingdom bring me growing joy. In the name of Christ. Amen.

Tangles

62. A LITERARY JOURNEY

We were ***** (L. M. A.), more or less distant, and had been to ***** (P. L. F.) in ***** (J. K. B.). We rather naturally fell into four couples, one being ***** (Mrs. H. W.), who wore ***** in her hat, and ***** (M. E. W.), who had on a ***** (R. W. C.) jacket, being a poor man. The next couple were ***** (J. W. v. G.), surely ***** (W. D. H.) if there ever was one. Then came ***** (M. J.), casting longing looks from ***** (T. H.) at ***** (H. G.). These two were musical, he playing ***** (J. F.) in an orchestra and she able to execute ***** (L. T.) on the piano. ***** (I. B.) made up the number, and ***** (E. L.) were also ***** (W. S.). So you see it was likely to be ***** (L. S.) in the extreme, and really it would seem as though we ought to have taken ***** (J. V.). Well, we took indeed ***** (F. E. C.), and visited many lands, ***** (V. K.) giving us a private car which had ***** (G. P.) on all roads. In our ***** (W. D. H.) we visited ***** (H. C.) and from the hour of our ***** (M.) from ***** (N. H.) until we again reached ***** (J. H. P.) we saw many new sights. Part of the time we were ***** (M. T.). When in France we visited the scenes of ***** (T. C.); in Scotland we viewed ***** (W. S.); and on reaching home we found that we had actually made ***** (J. V.).

DOROTHEA.

63. DECAPITATION

A child, amid the flowers at play,
I saw at early dawn of day,
Upholding in its dimpled hands
An hour-glass filled with ONE-like sands.
Where, fallen from the western skies,
The glory of the sunset lies,
I see a TWO man tottering stand,
An empty hour-glass in his hand.
Brief though it be, ere sands of gold
A fleeting, fitful hour have told,
Youth turns to age; a passing day
Life dawns and glows, and fades away.

DORCAS.

ANSWERS

58. Crow-bar.

59. Galahad, Hamadan, Catalan, Caracas, Carabas, Satanas, Bahamas, bananas, Saranac, Macadam.

60. Hat.

61. 1. Spencer, pence. 2. Stone, ton. 3. Adams, dam. 4. Cato, at. 5. Dante, ant. 6. Hayes, aye. 7. Phelps, help. 8. Keats, eat. 9. Stowe, tow. 10. Saxe, ax. 11. Dewey, ewe. 12. Burns, urn. 13. Harte, art. 14. Grant, ran. 15. Scott, cot. 16. Lamb, am. 17. Gates, ate. 18. Perry, err.
Recent solutions are acknowledged from: G. B. A., Newton Center, Mass., to 51, 53, 54, 55, 56; Allen, Boston, Mass., 51, 53, 55, 56; Annie Frances Flagg, Andover, Mass., 52, 54, 55, 56, 57; N. M. A., Gloucester, Mass., 53, 54, 56, 57; Rev. Henry Lincoln Bailey, Longmeadow, Mass., 51, 52, 53, 54, 55, 56, 57; Edgar H. Pray, Chelsea, Mass., 51, 52, 53, 54, 55, 56, 57; Three Score and Nine, Winchester, Mass., 52, 53, 54, 55, 56, 57; R. J. D., Tilton, N. H., 52, 54, 55, 56; Anna Williams, Providence, R. I., 52, 53, 54, 55, 56, 57; Nillor, Middletown, Springs, Vt., 49, 50; E. B. D., Springfield, Mass., 50; J. C., Melrose, Mass., 50.

Though Nillor's lot of tangles proved decidedly tough, two competitors succeeded in solving all, and the prize winner has been selected by comparison of the verses submitted by these two. The lines of both are very clever, and it has not been easy to decide that the prize should go to Mr. Pray. These are his rhymes in answer to 54:

If Otto needeth otto
To charm the Germans fair,
Then Otto otto otto
His locks of tawny hair.
If he longs to be a tooter,
And toots to toot a toot,
His horn should be the tooter
That Otto otto toot.

For the Children

Dandelion, Tell Me True

BY ABBIE FARWELL BROWN



JOSEPHINE BRUCE.

Dandelion, tell me true,
Does my Mamma need me?"
If I blow your fuzzy hair
Thrice, and find your head is bare.
Home the sign shall lead me.

Dandelion, tell me true,
Is my Mamma grieving?
Oh, I long to stay and play
In the meadow, if I may.
Say, must I be leaving?

Dandelion, tell me true,
Does my Mamma worry?
Blow, and blow, and blow again;
Little fuzzies still remain
So I need not hurry!

Leo and the Cottontail

BY ELVIRA COUSINS

Now "just as true as I live and breathe" this dog story is true and, when I was a child, nobody could be more emphatic than that. Last year, up in the Graham Mountains of Arizona, 5,280 feet above sea level, lived a little yellow-haired girl called Alice. When she was six years old she was remarkably bright and knowing and, well she might be; for where other midgets of her age were trotting everywhere their small legs would carry them, Alice could not walk at all. She had plump, perfect limbs; but when she cut her teeth all the strength seemed to go out of her legs and she could not stand alone for a long time. All the same she was a contented little creature and full of funny notions.

Well, one day her father brought her a playmate. Leo, as she named him, was half shepherd and half bloodhound. He was tan and white with a shaggy coat and a handsome, intelligent face. Alice took him right to her heart and told him every queer, little secret that had hatched in her curly head; while Leo, from the first, seemed to think the little girl was his especial charge. He had a way of sitting down, right in front of her, after some antic—and opening wide his mouth, in a way that made Alice declare that he was "laughing."

The Christmas before Leo came, a lady

in the East had sent Alice a cotton rabbit. She loved it so that she played with it for a doll, took it to bed with her and at all other times carried it in her small pocket. But Bunny, at his best, was never strong and such constant affection naturally wore on him. Leo treated him with entire respect, whatever his private opinion might have been of a creature made of cotton and coming to pieces day by day.

One beautiful spring morning, when little Alice felt very loving, she gave the rabbit an energetic hug and the poor thing went all to bits. Alice sobbed and sobbed at the thought that Bunny was no more; then she hitched herself out of doors to Leo, crying as if her heart was broken. Leo was as sympathetic as a dog could possibly be. He kissed Alice and he licked poor Bunny's remains. Alice's mother was sewing just inside the door and heard Alice tell Leo the whole sad affair, exactly as if he could understand; then suddenly the child stopped crying and pointing to the mountains told Leo to "go get a real live bunny—a cottontail."

At noon, when it was time to feed Leo, no dog could be found and little Alice was very lonesome all the long afternoon without either of her pets. In fact, in her affliction, she quite forgot the errand

that she had given the dog. But Leo had not. He had, by some way that you and I can never explain, gotten into his beautiful, shaggy head just what his little friend wanted of him and started for the nearest of the Graham Mountains. In spring, the rocks there are covered with all varieties of cacti in bloom, with California poppies, with exquisite little blue blossoms, with quantities of other flowers gorgeous in color. But Leo was not out after flowers. He must somewhere on that mountain find a cottontail's nest.

The mother cottontail builds usually under a soto bush for protection, or under a scrub oak. She first digs out a little basin like hollow for herself, and around that eight other little basins, close to its edge; then she lines these cunning little rooms with soft cotton that she pulls from her own breast. It is not an easy thing for a boy to find the nest of a cottontail, for it is hidden from sight or, if visible, not easy to reach. Then again, at the approach of a stranger the mother hops away in quite a different direction and, after her alarm, works her way back to it in a circle.

But Leo was no clumsy boy; he had the blue blood of a shepherd dog and the feet of a hound. At last he found what he was after—eight little nests in a circle; in each was what looked like a mouse without hair or tail, for the baby bunnies were only a few hours old. Now dogs eat rabbits, but let us hope that Leo was not cruel, that he said to himself he would wait until their mother went away for food so as to spare her feelings; then he would softly paw out only one little cottontail and run away. If their mother had never been to school she might, on her return, think she had not counted right and never know of Leo's call.

That evening, just at sunset, Leo scratched on the home-door and came in, looking almost tired to death. In his mouth, held very carefully, was a tiny cottontail rabbit, which he took straight to Alice. And when she shouted with glee and laughed and laughed at the funny mite, Leo barked and capered and "laughed," too, as if to say, "Well, yes! I am an awfully smart dog I must admit."

Alice's mother made a little box, softly lined, and fed the little cottontail until he could hold no more. He kept quiet until he got his eyes open and some strength in his legs. In two weeks he was all little, white fuzz, and went hopping around, even under and over Leo when he dozed, but Leo never meddled with him.

Then they discovered that he would not sleep in his box any more and, hunting for him one night, they found him snuggled into the toe of a soft felt slipper where he could feel a cover all around him.

When he was too big for the slipper and a month old what do you think the ungrateful little scamp did? He just took himself off to the mountain. That was a great trial to Alice; but they told her that a cottontail was never tamed and she remembered that this one would never stay in her bed nor her pocket, nor be meekly embraced. And now she is growing strong and is able to run about, so she does not grieve for him.

The Conversation Corner

DEAR CORNERERS: It is now right in the middle of dog days, and the weather is hot and Sirius-like. Very many of you are enjoying vacation outings, even if only riding out on trolley cars, or camping out near home, or walking out in the woods in the cool of the evening to watch a certain humming-bird's nest. I have one letter with a hint of that sort of outing.

into the great pond. It was scarcely a mile from an electric railway, but for quiet and wildness it might have been in the heart of the Adirondacks. All this may suggest to you a novel, inexpensive vacation right at home.

ON TWO SIDES OF THE GLOBE

My Dear Mr. Martin: I have read the Conversation Corner, and I thought I would like to join. . . . Petersham is my home, but I am

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W. L. Blank, *Head Waiter.*
R. W. Blank, *Chief Errand-Boy.*
L. B. Blank, *Head Musician.*

Dear Mr. Martin: I saw in *The Congregationalist* about *The Stunt*, and I send you the last number. The family are spending the week in our cottage on West Peak.

Meriden, Ct.

ROGER W. —.

This little *Stunt* paper has an interesting "Prize Story Contest," the three prizes being a Columbian half-dollar, a 1902 quarter, and 100 blank cards. Seven other boys and girls received—better than "honorable mention"—ice cream sodas, and the editors generously added the same for the regular winners. The girl's article which won the first prize is such a model of brevity, as well as brightness, that I copy it in full.

The Horse of the Future: A few years hence I shall have a saddle horse which will go by electricity. It will have several batteries inside of it, and some wires starting from them and going down through the legs. By pushing a row of buttons on the top of his head he will be able to "loop-the-loop" or scale West Peak to Blank's Cottage. He will be so brilliantly lighted that while out in the night the city can do away with the lamp lights on Lincoln St.

She wrote this as prophecy, but how soon her story may become history and we all may be able to sit in the saddles of electric bicycles! The "outing" of this family is best described by the letter-heading, which the young editor evidently set up himself, and which I am going to ask Mr. D. F. to reproduce as nearly as he can. I have never seen one of these "Officers," but I suspect that the first two are the parents of the family; the "Chief Errand Boy" is of course our correspondent; the water man and the waiter man are perhaps college boys, and I will guess that the "Head Musician" at the foot is little Lizzie or Lois or Lucy. There is surely music in the air and a jolly good time generally on the cliff when all these officers are respectively on duty—a happy family having a happy vacation in their own cabin in their own town!

Visiting an out-of-the-way pond in my town the other day I found a similar instance. A log cabin on the very top of a cliff was occupied by a family—the baby cooling, the boys shouting (and hunting for angle-worms) and a guest, whom I recognized as a Corner boy, paddling with me in a birch-bark canoe around islands, past the "Split Rock," over lily-pads, out

taking my vacation at —, and I have seen the house where you lived when you were a boy. Some little girls had a pony cart and took me to ride down to Mr. —'s to hear the Victor talking machine; it spoke very plainly.

Petersham, Mass.

JENNIE C.

Yes, I know that town, and it is a beautiful one; I know the street where you rode in the pony cart—I have walked along it with talking machines many a time!

The next letter, curiously enough, is from Petersham in Australia, the names being doubtless carried by emigrants from the same Petersham in Old England to their respective New Englands on the Atlantic and the Pacific.

Dear Mr. Martin: . . . I am sending you a photograph of Manly Beach, the principal watering-place in New South Wales. It is reached by a ferry from Sydney, which takes passenger; the length of the harbor, about ten miles, for the modest sum of 6d. It is a peninsula between the harbor and the ocean, thus giving two beaches. The end seen is known as "Fairy Bower," and the spray dashes splendidly over the rocks. The ocean beach has a parade or esplanade along it for foot-passengers, the southern end of which you see. Surf bathing is indulged in here between 7 and 8 A. M. and it is delightful.

Petersham, N. S. W.

CARL A.

That must be about like our Hull and Nantasket, but we cannot go there from Boston "for the modest sum of 6d." Human nature and summer nature are the same at these antipodes; our Anglo-Saxon cousins sail and wade and dip in their ocean and we in ours—but I fear we do not dip quite so early in the morning!

For the Old Folks

AN OLD-TIME DOG STORY

Suited to the dog days is an inquiry which has been a long time in the drawer about a pathetic story in the old readers, describing the endeavor of a faithful dog to acquaint his master with the fact that he had left his bag of money in the place where he had stopped to rest and lunch. The traveler, fearing that his dog was mad, felt obliged to shoot him, but afterward, discovering the loss of the money, returned to find the poor creature dying beside the treasure.

. . . It was the dog story of my childhood, and was in an old school-reader, perhaps "Pierpont's National Preceptor." It used to make me cry to read it, as it almost does to recall it. The comfort in the case was that perhaps it was only a story, and never took place.

Chelsea, Mass.

R.

I remember that piece very well and its effect on the scholars' eyes when it was read—similar to that caused by reading Dr. John Todd's "The Old Eagle Tree" in the "Village Reader." I find it in John Pierpont's "Introduction to The National Reader," (Boston, 1835), entitled "The French Merchant" and credited to "Child's Monitor." Other O. F.'s may recall the piece in later readers, perhaps under another title. It closes thus:

When he saw his master, he still testified his joy, by the wagging of his tail—he could do no more—he tried to rise, but his strength was gone. . . . He stretched out his tongue to lick the hand that was now fondling him in the agonies of regret, as if to seal forgiveness for the deed that had deprived him of life. He then cast a look of kindness on his master, and closed his eyes forever. Poor dog! I regret thy untimely end.

"MY BIRD"

. . . I would like very much to have the hymn by the third Mrs. Judson:

Ere last year's moon had left the sky,
A birdling sought my Indian nest,
And folded, O, so lovingly!
Her tiny wings upon my breast.

E. Windsor Hill, Ct.

MRS. H.

You will find it in Kendrick's *Life of Emily C. Judson*, as also in *Lives of the Three Mrs. Judsons*, in Griswold's *Female Poets of America*, and doubtless in later collections. It was written at Maulmain, India, in January, 1848, soon after the birth of her daughter, Emily Frances, and is worthy of "Fanny Forester's" gifted pen.

Mr. Martin



Lessons in Nation Building*

IX. A Lesson of Forgiveness

BY REV. A. E. DUNNING

Temptation is strongest at the extremes of wealth and want. The very rich are tempted to feel that they do not need God, the very poor to feel that God doesn't need them, and has forgotten them. Therefore the ancient wise man prayed that he might not fall into either condition,

Lest I be full and deny thee,
And say, Who is Jehovah?
Or lest I be poor and steal
And use profanely the name of my God.

The Israelites, when they lost the promised land at the gate of it, fell into the temptation of extreme poverty. One incident, briefly told in Num. 21: 4-9, illustrates the experience both of nations and of men who have lost faith in God and in themselves. Its successive steps are:

1. *Discontent.* The people were not without evidence that Jehovah remembered them. Beaten by the Canaanites even unto Hormah, and losing some of their number in captivity, they made a vow to Jehovah, who heard them and delivered the Canaanites into their hands. Hormah, the place of their defeat [chap. 14: 45], became the scene of their victory [chap. 21: 3].

But their triumph did not regain for them what they had lost. They were in the wilderness and doomed to stay there. They made the worst instead of the best of it. Their reliance was on God and on Moses and they denounced both. They soured on the place they lived in, the food they ate and the water they drank. They held God and their leader responsible for all. Moses rehearsing the history of that time praised Jehovah,

Who brought thee forth water out of the rock of flint:
Who fed thee in the wilderness with manna.

But the people said, "There is no water, and our soul loatheth this vile bread."

When people are contented with what they are and discontented with what they have, they are most unhappy and it is most difficult to help them. Nor is there much hope that they will help themselves. They are appropriately called mendicants.

2. *Disaster.* The region where the Israelites were is still infested by vipers and other poisonous snakes. These swarmed the camp and bit multitudes of the people. Jehovah sent manna and they denounced him for giving it. Then he sent the serpents, which were a greater blessing than the bread, for this disaster recalled the people to their real condition.

The pain which compels one to withdraw his hand instantly when he has put it into the fire is the greatest gift he can have at that time. But for that his hand would be consumed. I know an eminent man of great usefulness who has become deformed by disease. I have heard him say that he would not exchange for a perfect body what that experience of suffering has brought him.

3. *Repentance.* In the midst of dying

men, threatened by poisonous snakes crawling among them, the people confessed that they had wronged God and Moses. This was the first sign of returning health. Their discontent was turning them away from what they had to what they were.

It requires courage to go to a man and say, "I wronged you." It is a sign of growing manhood when one says that to God. A clamor of voices is heard against God and the Christian Church and society from those who claim that they are not getting their share of this world's good things. They may be as badly off as the Israelites were in the wilderness. There is no hope for them as long as they see nothing in themselves to reform.

The Israelites demanded bread from Moses, and water. They got both and blamed him for both. When they asked him to pray for their deliverance from punishment which they acknowledged as just, a new fellow-feeling sprang up between them and him. Then society in the Israelite camp took on a healthier tone.

4. *Deliverance.* At Jehovah's command Moses made an image of brass of the fiery serpents that bit the people, and lifted it up before them. Their looking at it was their confession of their sin and of their trust in God to save them. Then the plague ceased. With restored health of mind and spirit came health of body. The serpents disappeared after the complaints of the people had died out and they had sought to come into agreement with God.

5. *Superstition.* The brazen serpent was carefully preserved as a memorial of the goodness of God and of the effect of the repentance of the people. Centuries afterward it became an idol among the Israelites and they thought it had healing virtue in it. Then the good King Hezekiah smashed it in pieces and saved the people from further folly. The tendency to ascribe to some inanimate thing or human being power to accomplish that renewal which can come only through personal relations between the soul and God is always a tendency downward.

Jesus Christ adopted the brazen serpent as a symbol of himself lifted up on the cross. Whosoever looks to him, he said, as the bitten Israelites looked to the serpent of brass, will have everlasting life. To look unto him is to draw into fellow-feeling with him who welcomes always the approach of sinning men. It is to feel sympathy with the purpose which he manifested in dying on the cross. The sense of union with the Son of Man, the passionate love of holiness, the new life of faith are made possible and actual through the sacrificial death of Jesus Christ. We do not explain how, but we have the experience. To look to him is to find within ourselves all righteous and holy possibilities stirring into life.

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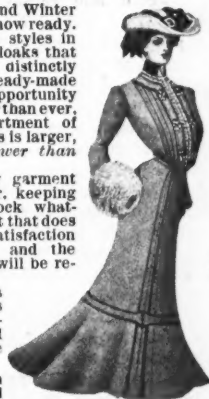
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* International Sunday School Lesson for Aug. 31. Text, Num. 21: 1-19. The Brazen Serpent.

With Further Reference to Bible Study

Since our special Bible instruction number we have received a number of communications bearing upon the subject, some of which we are glad to publish herewith. They relate to such timely and important subjects as grading schools, differentiating courses of instruction and personal approach to men.

A Successful Method of Grading and Promotion

BY MRS. F. N. SMITH

We are among those who are experimenting with a course of Bible study and a method of grading and promotion of our own devising. Our course is in four grades—junior, advance junior, intermediate and senior—and covers nine years, during which the Bible is studied in connected, historical outline three times, each time from a different point of view.

In the junior grades emphasis is laid on history and geography. Maps and blackboards are used freely. The pupil then begins the Bible again in the intermediate grade and goes over it in outline a second time, with biography especially emphasized. This course grounds the pupil in the main facts of Bible history and gives him a connected and rational idea of it. The historical and prophetic books are correlated, the prophets being studied in connection with the history of the kings in whose reigns they lived.

Solomon's history and his writings are taken together, and in the New Testament the historical book of Acts is studied in connection with the pastoral letters. This course is fixed as in the public schools.

When it is finished, those whose marks entitle them to promotion enter either a normal class where they are trained to teach, or Bible classes in which special books or topics of the Bible may be studied. The senior grade is for adults and three years are spent in studying the Bible from the doctrinal standpoint, with practical lessons and spiritual truths made pre-eminent.

To establish and preserve the grades quarterly written tests are given, whose marks are averaged with the weekly lesson marks and together they serve as a basis of promotion. Those who pass at seventy per cent. are promoted. Those who pass ninety per cent. or above receive a lesson honor, usually a small, choice photograph of some sacred picture. At the end of three years those who have passed "*cum honore*" every quarter during that time receive either a good edition of the Bible or a large framed photograph. At the end of our first three years five pupils received this reward.

The enthusiasm over Bible study and quarterly tests is rising steadily. We are now going over the Bible a second time, and the number of those who take the quarterly tests and weekly answer the questions on the blank pages provided opposite each lesson is steadily increasing.

Of course we have no lesson helps, and at first the teachers thought they could not get along without them; but we give with each quarterly a list of a few well-chosen books, which, read intelligently by the teachers, will create an atmosphere in which the lessons are seen clearly; and the teachers, thus trained to think for themselves, are far more original and enthusiastic and growing. Without doubt it is harder to teach Bible

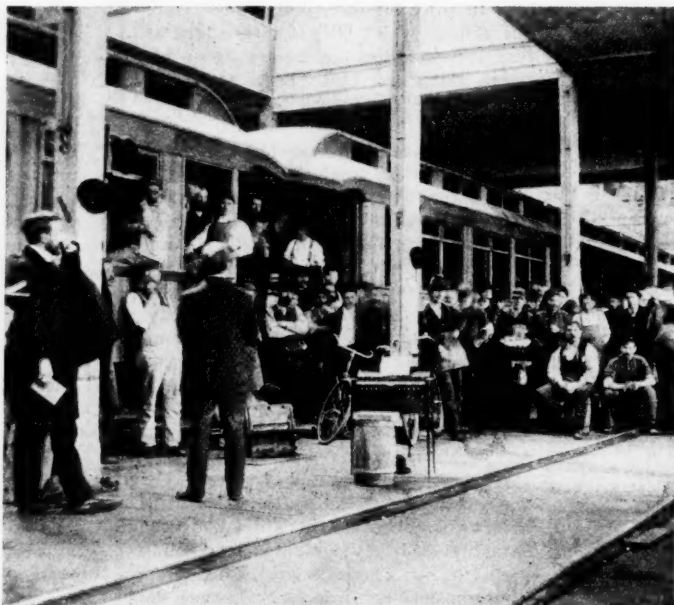
studies, as we term our lessons, than the courses of study which provide voluminous lesson helps, but we are confident that the results are far more permanent and satisfactory.

Elyria, O.

Midday Shop Meetings

Dayton, O., is a manufacturing city, with many and varied industries. It is also a city of homes and churches, and has few if any districts which might be termed slums. Its greatest danger spiritually seems to be complacent and self-satisfied materialism, which the working men share with others. The result is danger of complete indifference in religious matters.

To disturb this stolid skepticism and to



A Shop Meeting in Dayton, O.

bring the men more in touch with the practical everyday application of Christian truth, the shop Bible classes were formed by the Young Men's Christian Association, and their extent has been curtailed more by lack of funds and workers than by any opposition on the part of employers and employed.

The work was begun four years ago, and continues each season from October to April inclusive. One shop meeting is a type of all. The workers, consisting of a speaker, a male quartet and a lady cornetist, go to the shop at noontime, arriving on the dot of twelve. The men rushing out to near-by restaurants, see the small party, and the meeting is thus advertised. A notice has also been spread through the shops that the meetings will be held every Monday. The scene of action is a large plant where railway cars of all descriptions are built. The meeting is held in the paint shop, as it affords a clear space and is away from the noisy machinery.

As soon as the party arrives the portable organ is set up, hymns are sung, a bugle call sounded and at 12.10 the men who have not gone to their homes for lunch have gathered—over two hundred strong. A cornet solo and a song by the quartet occupy five minutes, and at 12.15 the speaker steps forward and reads a few verses of Scripture. These he explains; a brief prayer is said, another hymn sung,

and the whistle blows at 12.30 P. M. The men go back to their work often whistling the hymns just sung. The question of coming back to a shop after a "sample" meeting has been held is put to the men themselves and the invitation to return is usually unanimous. Such is the general plan in outline.

The men like the meetings. At one shop they presented each of the four workers with a handsome book, as a token of their appreciation. One firm purchased an organ for their shop for the meetings.

During the season just closed 185 meetings were held in eight shops, with an attendance of 26,449, being an average attendance of 143. The cost of the classes in street carfare, music, luncheons, etc., was \$174. Over a thousand men were reached each week. S.

Intelligent Memorizing of the Bible

BY B. P. BISHOP

Supt. of Buckingham Chapel Sunday School

My aim is to send our scholars out into their life work fortified with a knowledge of the Word of God. The method of teaching the passages is very simple. I first commit it to memory myself, then ask the school to repeat it after me over and over until well learned. The following are a few sections we have so committed:

1. The Ten Commandments. Each one as recited followed by a New Testament interpretation of the same, i. e.:

First Commandment.

Thou shalt have no—

Interpretation. Thou shalt love the Lord—Mark 12: 30.

Second Commandment.

Thou shalt not make unto—

Interpretation. Thou

shalt worship the—Matt. 4: 10.

Third Commandment. Thou shalt not take—

Interpretation. Swear not at all—Matt. 5: 37.

2. Ps. 1; 23; 47; 100.

3. The Beatitudes. John 1: 1-14.

4. We have learned to recite together the principal events in the life of Jesus, all in the Scripture language.

Norwich, Ct.

A Plea for System

BY ONE OF THE WORKERS

When a class of bright young women eighteen or twenty years of age, who had attended a Sunday school ever since they were old enough to go out alone, confessed ignorance as to there being four accounts of the life of Jesus in the New Testament, and stated that John the Baptist and John the disciple of Jesus were the same, and that Mary Magdalene was the mother of Jesus, it occurred to their new teacher that something was wrong somewhere.

After ten years' experience in Sunday school work, I am forced to acknowledge that in our particular Sunday school, at least, the average young person knows little about the Bible. He seems to have no idea of taking the work seriously, but regards the lesson as a

form which must be gone through with each Sunday.

For several years I have tried to teach a class of girls. Five years ago they were the brightest, jolliest, most frivolous lot of ne'er-do-wells that ever graced a Sunday school. Their teachers, one after another, abandoned them in despair, and they often sat through the hour alone.

In the course of time this class decided they would like to know something about the "real bible" (spelled with a small B), beginning with the book of Genesis and following along through the Book. At first the teacher did the work and the scholars listened. It was a great gain when they assumed a listening attitude. The Bible narrative was followed and the most beautiful passages read aloud. Sometimes a chapter or a part of a chapter was given them to read at home—and now and then they remembered to read it.

This method was pursued until the children of Israel were ignominiously landed in Babylon, and then the girls decided they wanted to begin all over again and have some lessons to study at home. Blank-books and pencils were in demand now. The teacher wrote out the questions and told them where to find the answers. For instance:

1. Read Josh. 1: 1-12.
2. Tell the story of Rahab and the spies. Josh. 2.
3. Narrate the passage over Jordan. Josh. 3 and 4.
4. What feast was observed upon entering the promised land? Josh. 5: 10-13.
5. Give account of the taking of Jericho. Josh. 5: 13-17.

The girls have studied these lessons all winter. They know at least who Moses is and something of his great work, and they have found out that there is a great deal more in the Bible than they ever dreamed of.

The teacher is convinced that systematic work in the study of the Bible is the only sort of work that appeals to the average Sunday school pupil. He wants to know what "comes next." He gets lamentably mixed when he is whisked every six months from the Old to the New Testament and back again. As soon as he becomes interested in one period of history he is suddenly skipped over a thousand or two years and landed in another quite different period. At the end of a half dozen years

of this process he has no idea of time, place, or sequence, and he does not care if he hasn't.

The real life lessons are learned from between the lines. If a teacher is a living Christian he'll inculcate spiritual truths anyway. But he might better pursue a systematic course in Bible work. So I would like to plead for some quarterlies which shall begin with the time when Abraham starts out to seek another country and end with John's vision of the New Jerusalem, taking up the literature with the history. If we could have our lessons thus systematized, with all the excellent lesson helps, lesson lights and geographical information that we now have in our quarterlies, the Bible might possibly become a well-known book to all.

With Blackboard and Crayon

The Bible class is formed of young girls whose ages range from nine to thirteen. At the opening of the school they form a choir, and standing under the little arch behind the pulpit sing a response after the prayer and lead in the opening and closing hymns.

During class time they occupy the front seats in the church, and with a blackboard, which is indispensable, work begins.

At the roll-call the initial of each name is put on the blackboard and as the name is called each child responds with a verse of Scripture. Children need catechetical instruction. Each girl was supplied with a catechism and requested to learn the answer to one question every Sunday. It worked for a time, then with hardly an exception the catechisms had been lost. The question now goes on the blackboard. They have to see it and read it.

Next comes the lesson. After a few words of intervening history we say, "Now, tell me about the lesson." Up go the hands, and in turn all the different points will be brought out until the subject seems thoroughly mastered. On the blackboard is then written the practical thought of the lesson. Twenty Scripture passages illustrating this thought have been carefully selected by the teacher. One girl writes them on the board while the others find and read. The children find them so quickly they are hardly written before their hands are raised.

might this light be on the methods by which he brought that word into the form in which we have received it?

Doubtless there are many of us who now have the conviction that the Bible is the choicest part of a body of literature which was produced from a life molded by the special redemptive influences of the Holy Spirit. We have even stronger convictions that we are living as forgiven sinners in the fellowship of Jesus Christ and under the redemptive influences of the Spirit. Should we not have faith that he will lead us into a larger comprehension of his methods?

We study the historical questions which the Bible presents to us. We must see that the farther back in time the subjects under consideration the more scant the historical evidence. Do you ask if Abraham, Isaac and Jacob are historical persons? Honesty compels us to say that the historical evidence on this point is not equal in kind or amount to the evidence that Socrates was a historical individual. However strongly we may feel the force of such considerations as are given by Ryle, Davidson and Driver (Hastings's Dictionary of the Bible, Vol. I. 15, 16; Vol. II. 200 and 534), and by Koenig (*Sunday School Times*, Sept. 14, Dec. 14, 1901), in favor of the existence of Abraham, Isaac and Jacob as historical individuals, we are yet compelled to recognize that others among us who live in the conscious fellowship of Jesus Christ and strive to be led by the Holy Spirit into the truth do not regard the considerations presented by Ryle, Davidson, Driver and Koenig as sufficient to warrant a belief in the individual existence of the patriarchs.

The Spirit of truth is likewise the Spirit of reason, for he is Author of the reason which is in man. Man, by the use of his reason, tries to arrive at the truth by the instrument with which the Spirit has equipped him. He who ignores reason is equally ignoring the Holy Spirit, the Author of reason. It is impossible that any one man should be able to put to test every Biblical question from all the points of view that are necessary in order that a great body of believers should come to rest in the truth. May it be that the Spirit is moving men from these many points of view, and is thereby helping us all to a more perfect conception of the real historical processes which found their culmination in the work of our Redeemer? If we heartily and cordially co-operate with one another shall we not hasten the desired result? For one, I believe this, even though I may be so constituted as to be unable to have sympathy with some points of view which seem contradictory to my own convictions.

There are many other questions which readily present themselves. After all, are not the most important considerations the facts that we are plainly under the guidance of the Spirit of truth and that he is securing a larger and more helpful conception of his methods in Providence and the education of men? Truths which he has set for our tuition are large, so large that our patience is often tried. We may not live to see the consummation of this movement, but the belief that our enthroned Lord is ruling in it may insure us the blessing of a courageous and restful spirit.

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Our Readers' Forum

This department is intended to be a clearing house for opinion on all topics of general importance. To that end, brief voluntary contributions are invited in the hope that all sides of debatable questions will be freely and fairly discussed. In selecting these open letters for publication, the editors will endeavor to choose such as will interest and profit the readers of the paper.

Where Are We

It is good to ask this question. Should we not believe that we are under the guidance of the Holy Spirit of promise who is leading us into all truth? It is not strange that we should sometimes stop and ask where we are and whither we are going. It is likely that the Israelites in the wilderness wandering sometimes asked these questions. It would be fitting and wholesome for all of us to ask them in all earnestness, that we may more clearly understand the tendencies of our religious thinking. We are certainly alive, and the Providence of God does not permit us to stand still, it compels us to move. Whither?

The course that thinking has followed in Congregational circles during the past thirty years or more is not strange when preceding movements are taken into account. When Congregational thinking laid aside the doctrine of verbal inspiration it entered upon a path of instruction by the Holy Spirit which it little foresaw. During the past generation

he has been steadily teaching us the proper relations of the letter and the Spirit. In this he is teaching us lessons which he taught Luther, Calvin and other reformers. In truth the Spirit has taken us into a long course of tuition as to his methods in leading and teaching men, and the end is not yet.

We once learned the phrase of the Shorter Catechism that "the word of God is contained in the Scriptures of the Old and New Testaments," and probably we all now believe that statement. Many things in the different parts of the Bible challenged our understanding and we came to find great relief in the teaching that the Bible is a record of a progressive revelation given by God to men, with the parts adapted to the capacity of the persons to receive it at the time it was given. Reflection upon this mode of regarding the Bible taken in connection with its own teachings, compelled the question whether progress in understanding the ways of God had ceased. Is it not the function of the Spirit to cause new light to break forth from that word, and

The last issue of *Record of Christian Work* contains an interesting article on the missionary opportunities in our Northwestern states, among the lumber and mining towns. Incredible abominations abound in these regions. In one town of 1,600 inhabitants, there are two churches, and 32 saloons with brothels attached. A mining town with 22 saloons has 225 children of school age and no gospel services. On the Indian reservations the natives still dance their ghost dances. Rev. J. O. Buswell is working with the Y. M. C. A. to reach this destitute Northland.

The Literature of the Day

Tolstoi's Religion

Count Tolstoi is so influential a figure in the intellectual life of the present that his very original and clearly stated opinions in regard to the essentials of religion demand a special notice. There is little that is new, indeed, in this book;* but it is put in a masterly way and leaves no doubt of the author's meaning. To this, also, the translators, V. Tchertkof and A. C. Fifield, have contributed by giving us a clear and forcible rendering in English.

Briefly, then, Tolstoi is an individualist and a literalist of the most uncompromising sort. There is no room in his philosophy for any form of binding co-operation. The worship of unspoiled nature, which Rousseau taught the world a century ago, he applies to individual religion. There is law, but there are no sanctions outside the soul of man and the working of Providence through natural law. Let every man obey the Golden Rule and that is the beginning and end of the matter. In a letter to the members of an English Tolstoi society he says: "I own there are some advantages in the union of persons of the same mind who form societies; but the drawbacks of such organizations are much greater than their advantages, I think. And so I think that for myself it would be a great loss to change my membership of God's great society for the most seemingly useful participation in any human society."

The established order is the enemy. There are rulers to whom, "it appears very convenient, by means of the army, the clergy and the police, and of the threat of bayonets, bullets, prisons, work-houses, gallows, to compel the enslaved people to continue to live in their stupefaction and slavery." War is denounced in terms of scathing condemnation, which hardly exceed his denunciation of the clergy. Tolstoi's theory—and it is an interesting one—is that the masses of the people are hypnotized by shows of force and a spectacular religion. Supernatural he uses as the equivalent of senseless.

Much that is said here is curiously inapplicable to America but casts a lurid light upon the social conditions of Russia. The reader will no longer wonder that so powerful an account of the tyranny of church and state can only circulate by stealth in a police-ridden land. But so far as practical amelioration of social life is concerned, the book is but a protest. There is no constructive material in it. The author does not believe in construction. His ideal society will have no government, no easy means of intercommunication, no articulation of any sort. For individual righteousness the book is a trumpet call. For social advance on the lines of organized society it has nothing to offer. Its very literalness is selective and wholly blind to the larger social thought of the Master whom it reverences.

The third volume of the Transactions of the English Congregational Historical Society, dated July, 1902, reaches us from the

* What Is Religion? by Lyof N. Tolstoi. pp. 177. T. Y. Crowell & Co. 60 cents net.

honorable secretary, Rev. G. Currie Martin of Clifton, Reigate. It contains a report of the meeting of the society and a variety of material of interest in the early history of English Congregationalism.

RELIGION

Constructive Congregational Ideals, by D. Macfadyen. pp. 386. H. R. Allenson. 6s.

A study of the necessities and possibilities of closer union among the English Congregational churches. In the first part are included papers on general aspects of the theme by Dr. J. A. Macfadyen, Dr. Dale, Dr. Mackennal, Dr. Fairbairn and others. Part II. is devoted to the study of present conditions and the problem of union as put before the churches by Dr. Parker. The author believes in organized Congregationalism and is working toward at least the degree of union with which we have so long been familiar in America, while for the more distant goal he sets Free Church union in England. There is an appendix on American Councils.

Spiritual Heroes, by David Saville Muzzey. pp. 305. Doubleday, Page & Co. \$1.25.

Literary, rather than philosophical studies in the domain of comparative religion. Mr. Muzzey's plan is to set before his readers the circumstances and character of the thought leaders at the critical periods. Jeremiah, for instance, is the prophet of Israel; Buddha, the prince of mysticism; Jesus, the preacher of the kingdom of God; Augustine, the schoolmaster of the middle ages. His essays have the good qualities of clear thought and a style that is usually simple and often eloquent.

The Blind Spot and Other Sermons, by Rev. W. L. Watkinson. pp. 278. F. H. Revell Co. \$1.00 net.

Mr. Watkinson is one of the most popular of the English Wesleyan preachers. These are thoughtful and scholarly sermons, and hold the attention by directness of aim and method and charm of style. They are all sermons for the times, some of them in their choice of subject and method of application, all by relation to the permanent needs and longings of the human heart.

Religious Systems of the World. pp. 824. E. P. Dutton & Co. \$2.50 net.

It is impossible to sum up in few words the impression of an encyclopedic volume which is written by many hands with no common plan of treatment or point of view. Many of these addresses were given as lectures on Sunday afternoons at the South Place Institute in London, others have been written especially to round out the collection. Some are special pleadings for a creed to which the writer belongs, like the lectures on the Mass and the Roman Catholic Church. Others are the brief treatises of scholars on a foreign faith. On the whole it may be said that the scholarly descriptions are informing and valuable and the pleas or apologies of little or no value, though even this cannot be said without exception. There is much information in the book, and it covers a good deal of the territory of comparative religion in a popular way.

The Gift of Power, by John Ellery Tuttle, D. D. pp. 69. Westminster Press. 25 cents net. A reverent, often eloquent and helpful study of the mission and work of the Holy Spirit.

He's Coming Tomorrow, by Harriet Beecher Stowe. pp. 21. Fleming H. Revell Co. 25 cents net.

A vision of the return of Christ which produced its effect when written and which it is well to bring before the present generation. Vivid and moving. One of the pretty little Ideal Series.

FICTION

Oldfield, by Nancy Huston Banks. pp. 431. Macmillan Co. \$1.60.

Miss Judy is delightful and her setting in the quaint and self-centered Kentucky village will please the lover of studies of American life. The story is full of human traits. Its greatest touch of power is in the extraordinarily vital picture of the wife who deliberately—as she believes—sacrifices her own soul to give her paralyzed husband the diversion of games of

chance which his doctor orders for him. It is a book to read deliberately, with a pretty love story in it, and much delight of country life.

Those Delightful Americans, by Mrs. Everard Cotes. pp. 353. D. Appleton & Co. \$1.50.

This should go on the shelf with Mrs. Wiggins's Penelope and be taken down when one wants a good laugh or a jolly book to loan. A young English couple visit the States for the first time and the story of their impressions and experiences is put into the mouth of the woman. If she is a bit quizzical and pokes quiet fun at American foibles, she also shows appreciation of American women and American cordiality. The sarcasms are always good-natured and the humor is unfailing, while the double love stories prove highly amusing.

The Spenders, by Harry L. Wilson. pp. 512. Lothrop Pub. Co. \$1.50.

A story of millionaires in the mining West and in New York. The prospector, who keeps on after he has made his strike and helped his son into the position of a railroad magnate, is the most vital character and adds a note of humor to the book. The New York society depicted is a broad caricature. The book is often brilliant; it should have been saved from extravagance and made strong.

The Fulfilment, by Rev. John Gaylord Davenport, D. D. pp. 33. E. P. Dutton & Co. 40 cents net.

Dr. Davenport calls his beautiful picture of an ideal Christian community, "A Church at Work." The simplicity of it takes hold of the reader. It is a pretty and helpful little book, just the thing for an unobtrusive gift and it suggests a progressive helpfulness which is possible for any individual, whether he can win support from others or not.

My Japanese Wife, by Clive Holland. pp. 217. Frederick A. Stokes Co. \$1.50.

This tale of the land of chrysanthemums is breezy, light and makes excellent summer reading. An American student of wealth and family, while on a business tour in Japan is caught in the spell of this fairy play-land, where tiny dark-eyed maidens, in rainbow colors and sweet faces, amid a wealth of sunshine and flowers, meet him everywhere. There is little plot and a lavish use of highly colored adjectives, yet the book is entitled to a respectful place among the "light fiction arrivals," and has already gone through several editions.

A Maid of Bar Harbor, by Henrietta G. Rowe. pp. 368. Little, Brown & Co. \$1.50.

The heroine is not a society belle, as might be inferred from the title, but a simple, lovable country girl who well deserves her name of "Comfort." Those who are familiar with Mt. Desert will be interested in this story which describes the island and people before it became a fashionable summer resort. The young readers will like the romantic elements and forgive the weaknesses of the plot.

JUVENILE

The Little Chief, by Eliza F. Pollard. pp. 286. E. P. Dutton & Co. \$1.25.

A story of the Pilgrims, opening at a Serooby farm-house and ending with a scene in Massachusetts's wigwam. It shows a sympathetic study of the life of the Pilgrims in England, Holland and New England. It is interesting as a story and gives life-like pictures of the incidents of early Pilgrim history. The chief criticism to be made on it is that it takes unnecessary and unwarrantable liberties with facts in constructing a novel. It should either have avoided apparent conformity to actual names and events or should not have assumed to reproduce them historically. For example, why should the minister of the Leyden Church be called James Robinson, and why should Richard Clynton be taken across the ocean and made the pastor of the Congregation of Plymouth Colony?

Careless Jane, and Other Tales, by Katharine Fyle. pp. 110. E. P. Dutton & Co. 75 cents net.

Since the days of Ann and Jane Taylor there has been no such book of moral tales in rhyme as this. But the author has an enormous advantage over her English predecessors

sors in a strong sense of humor. The naughty children who are overtaken by condign punishment are here, but you see the twinkle in the eye as the story is told. For picture and rhyme little children will enjoy these clever tales.

The Argonauts of the Amazon, by C. R. Kenyon. pp. 305. E. P. Dutton & Co. \$1.50.

Old Gold, by George Manville Fenn. pp. 416. E. P. Dutton & Co. \$1.50.

Stories for boys dealing with imaginary adventures and discoveries of treasure on the upper Amazon. The former is more devoted to battles and hairbreadth escapes, of which there are enough to satisfy the most strenuous. The heroes are manly fellows of the English type. They buy a steam launch and their experiences in strange kingdoms and treasure vaults remind the reader of Rider Haggard.

Old Gold is a more loosely woven story. It has less destruction of savage life in its pages but also less invention. The treasure in its El Dorado has no guardians except the difficulties of the way, where wild beasts and savages abound. The stage American of the first pages turns out to be the mainstay of the expedition. And the book is made for English rather than American consumption.

Cub's Career, by Harriet Wheeler. pp. 173. Abbey Press. \$1.00.

Relates the experiences of a home missionary's family in the West. The adventures of the darling nine-year-old Martha, who is never separated from her pet bear, Cub, will please the children. Although not a bear story it is light, breezy and filled with interesting anecdote.

LITERARY STUDIES

Anthology of Russian Literature, by Leo Wiener. pp. 448. Putnam's Sons. \$3.00 net. The first of two volumes of a representative selection from Russian literature by the assistant professor of Slavic languages at Harvard. It comes down to the close of the eighteenth century. Professor Wiener thinks that the increasing power of Russia and the fact that her interests and those of the English-speaking peoples tend more and more to interlace must compel the admittance of Russian to our courses of study. He calls attention to the aloofness of Russia and its dependence upon Western influences. The fact that there was no growth in literary development in style, so that products of several centuries are not to be distinguished except by marks of chronology, helps to explain the sameness of many of these pages. It is not until our own time that Russian has held or led the thought of the world. But these pages are full of interest to one who likes to study men in strange conditions and recognize brotherhood in remote forms of thought.

The Unspeakable Scot, by T. W. H. Crosland. pp. 215. G. P. Putnam's Sons. \$1.25 net.

Written in the spirit of Donnybrook Fair, where men are said to go about with a chip on their shoulder, looking for a fight. Mr. Crosland pays his ironical respects to Scotland and its sons—especially its living sons—with restrained vehemence, anxious only lest he should miss the advertisement of responsive abuse. The book is at times amusing and studiously saucy throughout. It finds vulnerable points enough—especially in the sentimentality of the "school of Barrie and Ian MacLaren"—but the reader, after a laugh at the antics of the critic and a dread foreboding of his probable imitators in the abuse of nations, will probably go back with a sigh of pleasure to his Scotch authors. The author unquestionably scores, but in the end the sympathy of the readers is with the target and not the marksman.

The Romantic School in Germany, Vol. II. in the series, *Main Currents in Nineteenth Century Literature*, by George Brandes. pp. 329. Macmillan Co. \$2.75.

This volume may interest admirers of Schlegel, Schleiermacher and Novalis who wish to ascertain their appraisal by a Danish critic, deeply imbued with the modern scientific spirit and not over friendly to religion. After finishing the record of German Romanticism as interpreted by this author, one feels that it was scarcely less deleterious than the era of rationalism which preceded it. The road from romanticism to ritualism and Catholicism is short and easy.

Selections from De Quincey, edited by Milton Haight Turk, Ph.D. pp. 501. Ginn & Co. \$1.05.

An admirable selection for general reading

and advanced study of English from the works of one of the masters of English style. The notes are explanatory and illustrative and add much to the value of the book.

Bits from New Books

An English Farm Wife

Mrs. Heaven is short and fat; she fills her dress as a pin cushion fills its cover; she wears a cap and apron, and she is so full of platitudes that she would have burst had I not appeared as a providential outlet for them. Her accent is not of the farm, but of the town, and smacks wholly of the marts of trade. She is repetitious, too, as well as platitudinous. "I 'ope if there's anything you require you will let us know, let us know," she says several times each day; and whenever she enters my sitting-room she prefaces her conversation with the remark: "I trust you are finding it quiet here, miss? It's the quietude of the plooce that is its charm, yes the quietude. And yet" (she dribbles on) "it wears on a body after awhile, miss. I oftengo into Woodmucket to visit one of my sons just for the noise, simply for the noise, miss, for nothink else in the world but the noise."—From *Wiggin's Diary of a Goose Girl* (Houghton, Mifflin).

A Difference in Wording

But some day, son, you'll find out there's a whole lot of difference between a great man of wealth and a man of great wealth. Them last is gettin' terrible common.—From *Wilson's The Spenders* (Lothrop).

The Cathedral Builders

The names of some of the donors are preserved in the necrologies of the grateful canons, but of all the clever artists of Notre Dame hardly one has left his name behind him. . . . The cathedrals were built and dedicated for the glory of God, not for the glorification of the artists. Men dedicated to God the church, their money and their labor for the remission of their sins, and not with the object of acquiring fame.—From *Headlam's Chartres* (Macmillan).

A Big Monopoly

At present the earth rotates in a day—very much faster than the moon likes. Ultimately her reduction of the earth's speed will make our day a month long. The earth will then always turn the same face to the moon, and the Americans may have a monopoly of the moon.—From *Turner's Modern Astronomy* (E. P. Dutton).

Pedestrian Truth

Lies ride horseback, but truth walks.—From *Devreux's Lafitte of Louisiana* (Little, Brown).

Turning from the Past

In this supreme moment of her life, she was giving up all claim to happiness, success, popularity, the things that the world holds good; she was choosing for her portion the kingdom of God and his righteousness; and in thus giving up her future, she instinctively felt the right to give up her past. If the kingdom of God was the one thing for which she cared, Omnipotence for evermore was on her side. The past was not blotted out; never that. But if she was ever called upon to face it, she would face it with the hosts of the Lord at her back. Herein lay freedom; herein lay

the way of escape.—From *Todd's The Way of Escape* (Appleton).

Russian Proverbs

Behind the orphan God himself bears a purse.

Seven nurses cost the child an eye.

God is high and the Tsar far off.

It's a bore to go alone, even to get drowned.

Where there is an oath, there is also a crime.

—From *Wiener's Anthology of Russian Literature* (Putnam).

A Dead Discourse

I once called to see a minister. His wife said I could not see him, as "he was buried deep in his sermon." I happened to hear that sermon afterwards and I thought she told the truth. The man's mind had become so absorbed in its own gravity that it had unaware turned right round on itself and it was standing with the back of its head to the congregation when he preached.—From *Lyman's Preaching in the New Age* (Revell).

Proxy Punishment

She lifted the wailing little girl to her lap, and looked her sternly in the eye. "If you don't hush this minute, I'll spank you doll!"

The awful threat was sufficient. Mrs. Wiggs had long ago discovered the most effectual way of punishing Europeans.—From *Hagan's Mrs. Wiggs of the Cabbage Patch* (Century).

The Occupations of the Harem

An Englishwoman asked an Egyptian lady how she passed her time. "I sit on this sofa," she answered, "and when I am tired, I cross over and sit on that."—From *Lane-Poole's the story of Cairo* (Macmillan).

Effect of the Boxer Crisis

The "Boxer" crisis has left its mark upon the native Christian Church of China. It has purified it of many elements that have hitherto marred its influence and hindered its advance. It has given definiteness to the newly found faith of its members, and it has awakened a consciousness of unity amongst believers all over the empire.—From *Graham's East of the Barrier* (Revell).

Goodness Not Enough

Yet I knew he was a good man; and I also knew that if a missionary is to be tactless, he might almost as well be bad.—From *Wister's The Virginian* (Macmillan).

Teasing Children

He began with a series of those inane questions by which grown people have made themselves largely responsible for the perversity of the younger generation. If children of this day have departed from that delectable state wherein they are seen and not heard, the fault is due far more to their elders than to them. Often they have been made self-conscious and forced into saucy self-assertion by the teasing questions that are asked merely to provoke amusing replies.—From *Johnston's Asa Holmes* (L. C. Page & Co).

Vermont

Consulting State Editors: Rev. Messrs. C. H. Merrill, D. D., St. Johnsbury; C. R. Seymour, D. D., Bennington; Evan Thomas, Essex Junction; C. H. Smith, Pittsford

A Moral Awakening

Well-informed students of Vermont history freely express the opinion that not since the days of the Washingtonian movement has the temperance question been given the thorough handling which it is receiving during the present gubernatorial campaign. Friends and foes of the present law are tremendously in earnest and tremendously active. Whatever the outcome at the polls may be, the campaign cannot fail to produce good results. Moral forces are thoroughly aroused. Attention is being directed, as it has not been for many a day, to the moral welfare of the community and the necessity of applying moral principles to political action. This moral awakening ought to be the precursor of a religious awakening, as the two realms have a strong affinity.

Old Home Week

The pending celebration of Old Home Week, Aug. 10-16, gave rise to an interesting compilation of comparative statistics concerning Vermont's contributions to the population of other states in the Union. During the past decade New England, excluding Vermont, has sent out about twenty-six per cent. of her native born. Vermont during the same period has given over forty per cent. of her children. In other words, two out of every five born in the state have left it to make homes elsewhere. Not every state, therefore, can call back within its borders during Old Home Week so large a number in proportion to its own population. One estimate gives 100,000 as the number of native Vermonters who are living within 500 miles of the state and can easily return to take part in its celebrations.

One of the most interesting occurrences of the week has been the annual excursion of the Boston association of Vermonters. The party, numbering a little over 100, left the city Monday morning for Saratoga. The trip included visits to Forts Ticonderoga and Ethan Allen, a steamer ride through Lake George and Lake Champlain and various picnics and celebrations at points of interest. The company disbanded Thursday, many of them leaving to address or attend local celebrations.

The week has not been recognized universally throughout the state, probably because of the surpassing interest in the political campaign; but there have been celebrations of various kinds at Barnard, Cabot, Dummerston, Felchville, Norwich, Plymouth, Sharon, Stowe, St. Albans and other places. An interesting feature of the week at Chelsea was the antique loan exhibit of rare old furniture, china and pewter ware. The principal address was given by Dr. W. H. Davis of Newton, Mass., a native of Chelsea. The celebrations were concluded by appropriate services held in all the churches on Sunday.

It is significant of the character of the early founders of the state that so many celebrations have grouped themselves about anniversaries of the various churches. Derby began its observance of the ninety-fifth anniversary of the organization of its church on the Saturday evening preceding Old Home Week. A history of the church was given, also an account of its old building on the hill. The services were continued on Sunday with a morning sermon by the former pastor, Rev. Mr. Bushee, and an afternoon address by the present pastor, Rev. J. H. Cone.

Westford postponed its celebration of the 101st anniversary of its church organization from Aug. 7 to Aug. 14, to bring it into Old Home Week. In the evening address, Rev. E. J. Ranslow, grandson of the first pastor, mentioned the fact that his own, his father's and his grandfather's ministry together made

over 100 years of service in country churches in that immediate vicinity.

At Windham, the anniversary was the 100th of the building of the meeting house. It is claimed to be on an elevation higher than that of any other church in New England. It commands a characteristically beautiful view of 100 miles of hill and valley, with the Green Mountains as a background. The building of spruce and hard wood is sturdily put together, its timbers, some of them sixteen inches square, being held together by immense wooden pins and its roof supported by double rafters. History has it that 100 men were picked from five neighboring towns, twenty from each, to raise the frame. The building went up in complete silence except for the directions of the foreman. The men were dressed in uniform and worked with military precision until every stick of timber was in place. Then a barrel of New England rum was dealt out by one of the deacons. In 1805 Rev. William Hall and James Tufts organized the church society with nine members, and Rev. John Lawton as its pastor. C. H. M.

A Bright Outlook at Hyde Park

The ordination and installation of Charles S. Hagar at Hyde Park, July 31, fills an important vacancy in Lamolle County. Under the eleven years' ministry of his predecessor, Rev. F. C. Taylor, who came to the field directly from Yale Seminary, the church was brought to self-support, a parsonage was purchased and a house of worship costing upwards of \$9,000 was erected and paid for without outside aid. Mr. Hagar finds the church united and hopeful, a strong organization, the only Protestant one in the shire village. He is the first pastor to be installed. M.

The Westford Centennial

This church, though 101 years old, observed its centennial anniversary Aug. 14. Interest extending to neighboring towns brought together a large company. The program, covering three services, provided a feast of good things. The preacher, Rev. Dr. C. H. Merrill of St. Johnsbury, set forth what the church, ideally, had stood for. Two capital historical addresses were given by Rev. G. P. Byington of Westport, Mass., fourteen years pastor here, and the present pastor, Rev. H. E. Loehlin.

The church furnishes good historical material. As in the case of many sister churches in this section, Rev. Jedediah Bushnell, the Connecticut missionary, had a hand in its organization. Its pastor was Dr. Simeon Parmelee, who was ordained and installed in 1808, dismissed in 1837, and returned later for the sixty-first and last year of his ministry. In the meantime he held several successful pastorates in this part of the state and was for many years the unmitred bishop of the churches of Northwestern Vermont. He died in 1882, aged 100 years and 25 days. Two sons entered the ministry, one of whom is Dr. Moses Parmelee of the Turkish mission.

The second pastor, Rev. J. H. Woodward, ordained and installed in 1838, remained in the service until his enlistment in the First Vermont Cavalry in 1861, soon after which he became widely known as the "fighting chaplain." During his pastorate the present house of worship was built. Others who have ministered to this church are: Robert E. Lewis of Y. M. C. A. fame, now in China; Rev. J. T. Stone, successor of the late Dr. Maltbie D. Babcock in Baltimore, and Rev. J. W. Norris of Barre, Mass., during whose brief pastorate a debt was cancelled, and thirty-three were added to the church.

Delightful reminiscences were given by Dr. Edwin Wheelock of Cambridge, who spoke with his old-time vigor, and by Prof. Edward Hungerford of Burlington, both of whom enjoyed intimate acquaintance with the first two pastors. A centennial poem, full of happy allusions to the past, was read by Miss Anna Partridge. In the evening, Rev. E. J. Ranslow of Swanton, grandson of the first pastor, gave a stirring address on The Country Church.

This church, despite heavy losses by emigration, enough to constitute a small church having moved

down to Essex Junction alone, has demonstrated remarkable vitality. Revivals have been frequent and fruitful. One, occurring when the church was pastorless, resulted in the addition of twenty-four members. Nor is it long since the church, again pastorless, remodeled the interior of the edifice, reseated the auditorium and put in a furnace, which, with other improvements, cost \$2,800, thus making it one of the most attractive and commodious meeting houses in the county. E. T.

Improvements at St. Johnsbury Center

By the generosity of friends, supplementing the efforts of some of the people, this century-old building (1803) is renewing its youth. It has been thoroughly painted within and without, newly papered and carpeted and furnished with steel ceiling and electric lights. A service of reconsecration is already arranged. Mr. R. A. Dunlap, a student from Hartford Seminary, is ministering acceptably during his vacation, and Rev. Perrin B. Fisk of Greensboro, now residing in St. Johnsbury Center, has been elected acting pastor from the close of Mr. Dunlap's service.

A unique feature is the large choir under the training of Mr. Fisk. It is composed mostly of members of the church, only one or two of whom are more than sixteen years old and the majority not over fourteen. B.

Some Southern California Pastors

The removal, seven years ago, of Rev. H. W. Lathe from First Church, Northampton, Mass., where he was greatly esteemed not only by his own people but by the city, to the First Church of Pasadena, was a needed change on account of health. At the latter church, the Sunday after Mr. Lathe's departure for Mantou, under the shadow of Pike's Peak, we found a people literally in mourning. Young and old alike showed their love for Mr. and Mrs. Lathe. Rarely have we heard such warm expressions of attachment between pastor and people. A cordial welcome awaited him in his new field.

At Long Beach, Rev. Charles Pease, who seven years ago was almost fatally injured while striving to rescue a drowning man, and who four years ago left Third Church, Chicopee, because of serious illness, has become strong and robust under these genial skies. Finding the building occupied for about three years too strait, he is erecting a new one in the Spanish Mission style, mainly of his own design. It is charming externally, is finely adapted to the work of his church, and will accommodate about 500. A graduate of Hartford, 1896, Mr. Pease is a fine scholar, musician and artist.

At Pomona College Church, Claremont, Rev. Henry Kingman has been warmly received. Of strong intellect, rare scholarship and rich experience, he has become a power. He is winning back the health lost in China. One of his parishioners is Mrs. Wherry, who, through her experience among the Boxers with her missionary husband, knows the inner meaning of the siege of Peking.

Rev. E. F. Goff of Riverside is a strong factor in Southern California Congregational work. After two severe surgical operations he is in his desk again, apparently quite recovered. The aged Rev. George Lyman, formerly of Amherst, with his daughter, are members of this church.

Rev. C. S. Rich, recently from Stockbridge, Mass., is among the Sierra Madre foothills. His sermon before the Congregational Association at Claremont recently on A New View of the Atonement was a remarkably thoughtful presentation of that subject.

In First Church, Los Angeles, the largest of our denomination in California outside San Francisco, Dr. W. F. Day and his son, W. H. Day, D. D., are associated in the pastorate. They work together in perfect harmony, and have won the love of a large and growing constituency. The cordiality of pastors and people makes this a blessed place of worship for the "stranger within the gates."

S. E. R.

The Church Prayer Meeting

Topic, Aug. 24-30. Fruits of Love. Ps. 121: 1-8; 138: 1-8; John 14: 15-31; 1 John 3: 1-24.

The attraction of God's love. Realized and responded to in love to man. Christian service as an education.

[For prayer meeting editorial see page 257.]

Parish Church and Meeting House

BY REV. JOHN WRIGHT BUCKHAM

The contrast between an English rural parish church and the New England country meeting house is as suggestive as it is striking. The first stands, as a rule, in some retired, beautiful, unobtrusive spot, surrounded by an ample churchyard and ancient trees. It usually has a tower, strong and well-proportioned, but seldom lofty or commanding. The porch is low and homelike and oftener at the side than the front. Vines creep over its weather-worn stone walls and conceal the ravages of time. Melodious bells, or chiming of bells, invitingly, but not too clamorously, summon to worship. It is ancient, comely, poetic, worshipful.

The New England meeting house stands generally upon a hilltop and is bare, angular, ungainly, with tall steeple and staring windows, environed by horse sheds, white, treeless, unadorned, but impressive. Yes, impressive, for it stands for an idea and that the highest—the supremacy of religion. It represents, or did represent at the time of its construction, the best architecture, the best material, the best thought, the best aspiration of New England life. And the nobility of its conception and the grandeur of its purpose lend to it sacredness, purity, dignity and sometimes even a prim, puritanic grace and beauty.

Within, the contrast is even greater. Instead of the arches, the painting, the stained glass, the memorials, the carving, the symbolism, the chancel, the crucifix, the altar, the meeting house has only its high plastered walls, its plain, wide windows, its stiff pews, its meandering stovepipe, its great gilded clock and its high pulpit, whose mahogany trimmings represent almost the only attempt at decoration in the building. All is crude, unimaginative, serious, but not cheerless. For there is a sense of spaciousness and light. The sunshine comes freely in at the great windows and paints the interior, as no artist can, in shifting rays of living gold, and the fields and woods and hills outside are visible in all their beauty to the least surreptitious glance.

The rural English church represents religion in its fitness, its comeliness, its grace, its permanence; the New England meeting house stands for religion in its aspiration, its assertiveness, its appeal to the sense of duty, its claim to supremacy. The ideal of religion which built the New England meeting house, like that which built the English cathedrals, was strenuous in its insistence upon the domination of religion over life. "Seek ye first the kingdom of God and his righteousness" was its motto. Hence the church upon the hilltop, the upward pointing spire, the lofty walls, the spacious interior with more than room for all.

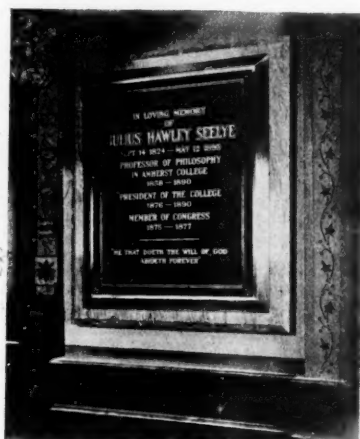
The two ideals, the two architectures, supplement each other. We have much to learn from England, both as to church architecture and as to dignity and beauty of worship. Our modern church architecture is clearly aiming at greater harmony and variety of outline and proportion, while it endeavors to retain the spaciousness and dignity of the old New England ideal. So with our forms of worship. We are incorporating, also, more and more of the stateliness and beauty of the ancient forms of service, while we are firm in preserving the freedom and individualism of New England Congregationalism. Indeed, the genius of our national life calls for a more aspiring and commanding type of church architecture than that of the English parish church, a freer and more flexible form of worship and a more positive and pronounced claim for religion as the supreme fact in life.

The greatest danger at the present moment to the advancement of the kingdom and the

triumph of Christ in the realms over which God has anointed him king—let me say it bluntly at the commencement—the greatest hindrance to the coming of the kingdom in power is not the man outside who is fighting, but the man inside who is not playing the game.—Rev. G. Campbell Morgan.

A Memorial to an Amherst President

Though Julius Hawley Seelye has been dead seven years, hundreds of Amherst graduates still hold him reverently in memory as the man who guided their thought in the realm of philosophy and religion, and who embodied before them the ideal of a schola



and a gentleman. They, as well as others who came within the reach of his influence, will rejoice that the surviving members of his family have just placed in the college church at Amherst a simple tablet, reproduced herewith. The word of Scripture cut upon it, "He that doeth the will of God abideth forever," is appropriate to such a man, who did his daily work with the precision and regularity of one who had brought his whole nature into obedience to God, and who lives and will still live in his pupils.

Christian Unity at the Thousand Islands

A unique twilight service is held every summer Sunday evening in a sheltered bay on one of the Thousand Islands of the St. Lawrence. Here, just before sunset, cottagers and campers from the neighboring islands assemble, in rowboats and canoes, English and American flags often flying from the same boat, for the island is in the Canadian channel, where all boats fly the British flag. The place is known as "Half Moon" or "Lonely" Bay, and is sheltered on three sides from winds and waves by wooded bluffs or deeply fissured rocks. The very boats glide in silently and smoothly, as though they felt the influence of the peaceful scene.

With a congregation of perhaps 250, all in boats, most of them bareheaded, every oar motionless, the service opens by the singing of familiar hymns, the accompaniments being played on a guitar or several instruments together. Then ministers of different denominations who are staying in the neighborhood take part in the exercises. I have heard an American divinity student read the beautiful Episcopal evening service, which was followed with a sermon by an Englishman, president of the Methodist Theological Seminary of Montreal. The American prayed first for the king and then for the President of the United States; the Englishman, standing on a rock by the side of his boat, addressed his sermon

to man, regardless of creed or nationality—man as he stands before his Maker.

This evening worship in the little bay was started some years ago by a Baptist clergyman; but though he is dead the service still goes on, a sermon or some choice selection being read when no minister is present.

The service is wonderfully impressive and suggestive. We recall things we have heard and read of the almost "insurmountable" obstacles to be overcome before Christian unity can become a fact. But when, the benediction being pronounced, the boats glide slowly apart, the people singing Onward, Christian Soldiers, and a tiny feathered creature overhead begins to sing his evening hymn, we wonder if in this quiet spot some barrier has been burst, through which this same Christian unity, all unrecognized, has found its way within our gates. For in this temple not made with hands people of all creeds, sects and shades of belief meet to worship the All-Father, while the service is international and undenominational. A. W. W.

Young Negroes Meet

BY REV. H. H. PROCTOR

Under the somewhat cumbersome name of The Negro Young People's Christian and Educational Congress a notable gathering was held in Atlanta, Aug. 5-11. Forty denominations and agencies cooperated. Ten thousand persons attended the meetings. Two hundred speakers were heard.

Atlanta, with its central location, splendid street car facilities, fine climate and public-spirited citizens, proved admirably adapted for such a gathering. Assistant Secretary Rowen deserves great credit for the well-arranged program. The subjects were grouped around the central theme: Reaching the Unreached.

The forty denominations participating were allotted places on the program according to their numerical strength. Congregationalists were given twice their quota, since though small numerically, their educational aggressiveness among the Negroes put them in the forefront. Among the Congregationalists notable addresses were made by Rev. George W. Moore and Rev. A. C. Garner. To these should be added the great speech of Booker Washington, who is practically a Congregationalist.

Conservatism prevailed, and a calm, dispassionate address was issued to the American people. This sentence gives the tone of it: "Whatever the burdens we may still have to bear, the wrongs we still have to endure, the adjustments yet to be made, we throw ourselves upon the justice and fair play of the American people, North and South, and declare our unreserved conviction that in the end righteousness will prevail."

One of the features of the congress was the sacred concert. The program included classical and slave music, both equally well rendered by the chorus of 200 voices trained by Professor Harris. The local press was forced to yield its contention that the Negro could not render classical music. The solos were superb. Another feature was the trip to Tuskegee, where a thousand delegates were royally welcomed by Mr. Washington.

The impression made upon the white people was marked. Of these 5,000 visitors not one was arrested, liquor sales were not increased, and there were fewer arrests than usual among the criminal element. The bearing of the delegates won golden encomiums, and yet it would have been easy to have aroused friction.

A permanent organization was effected to meet triennially. The proceedings will be issued in book form. The credit for this gathering belongs chiefly to Mr. Garland Penn, secretary of the Epworth League, who with large vision and a great capacity for detail brought it to pass.

Record of the Week

Calls

ALLEN, PAUL R., Hartford Sem., to Cambridge, N. Y. Accepts.
 BARTLEY, WM. T., Salem, N. H., to Bennington.
 BEGG, WM. P., Massena, N. Y., to chair of philosophy, Tabor College, Io.
 CAMPBELL, ANDREW, to remain indefinitely at Webster, Mass.
 CRANE, FRANK, People's M. E. Ch., Chicago, Ill., accepts call to Union Ch., Worcester, Mass.
 FULCOMER, M. (U. B.), Crete, Neb., accepts call to Linwood.
 GONZALES, JOHN B., formerly of Union, Io., to Jennings, La.
 GORDON, JOHN, professor of history at Tabor College, Io., to presidency of the college.
 GORTON, DEMPSTER D., Vermontville, Mich., declines to remain third year and accepts call to Bridgewater, Ct.
 HALL, JOHN C., Worcester, Mass., accepts call to Starbridge.
 HOLMES, OTIS H., Cresco, Io., to Algona.
 HULBERT, H. W., Hudson, O., to chair of ecclesiastical history at Bangor Sem. Accepts.
 LAWRENCE, JOHN A., Machiasport, Me., after five years' pastorate, accepts call to North West Harbor, Deer Isle.
 LLOYD, JOHN, formerly of Revillo, S. D., to Clear Lake. Accepts.
 LOSEY, JOHN B., Sutton, Neb., to Pilgrim Ch., Des Moines, Io.
 MCKENZIE, ALEX. L., Yale Sem., accepts call to Wallingford, Vt.
 MEAD, ELWELL O., Park Ch., Cleveland, O., accepts call to Mt. Vernon, to begin in Sept.
 MITCHELL, JAMES J., formerly of Prairie City, Io., to DeWitt.
 NICHOLLS, J. HOWARD, Litchfield, Mich., not called to Parker, Okl.
 SNYDER, OWEN M., Freeland, Mich., to Merrill.
 SPANSWICK, THOS. W., Keystone, S. D., accepts call to Carthage and Howard.
 WHEELER, EDWARD F., Austin, Minn., to Newell, Io. Accepts.

Ordinations and Installations

HILL, CHAS., o. Clanton, Ala. Parts, Rev. Messrs. J. R. Crowson, C. A. Milstead, A. T. Clark.
 STILLMAN, O. M., o. Cheyenne, Wyo., Aug. 13. Parts, Rev. Messrs. F. E. Knoff, W. B. D. Gray, W. N. Dunham and Rev. Annette B. Gray.
 WHITE, RALPH H., o. Cummington, Mass., Aug. 13. Sermon, Rev. E. W. Gaylord; other parts, Rev. Messrs. E. W. Lyman, M. J. Allen, C. H. Hamlin, A. J. Dyer, J. W. Strout, John Pierpont.

Resignations

ALTVATER, ERNEST A., Shickley, Neb.
 BALCOM, FRED'K A., Franklin, N. H., to take effect Dec. 1.
 CAMPBELL, WM. T., Homer, Ill.
 KNAPP, GEO. W., Ogallala, Neb.
 LYMAN, CHAS. N., Alden, Io., after eleven years' pastorate.
 MACINNIS, JAMES S., Okarche, Okl., to enter evangelistic work.
 TASKER, JOSEPH O., Stoddard, N. H., to take effect Sept. 30.

Churches Organized and Recognized

MCCOOK, S. D., rec. 30 July. 9 members.
 PARADISE VALLEY (New Home P. O.), N. D., rec. 5 Aug. 21 members.
 RENVILLE, N. D. Preliminary organization by Rev. E. S. Shaw, 31 July.

Personals

BEACH, DAVID N., recently of First Ch., Denver, Col., has returned to the East and is living at the Bellevue Hotel, Boston.
 LUTHER, CLAIR F., Mystic, Ct., will spend September and October in England and on the Continent.

Anniversaries

GRANVILLE CENTER, MASS., First, taking advantage of Old Home Week, celebrated the centennial of the building of its church edifice. Addresses were by Rev. Messrs. Orville Reed and Joshua Colt.

Material Improvements

CHARLTON, O., church auditorium has been newly carpeted, the parsonage repainted and a new piano received by the Sunday school.

New or Unusual Features

CHARLEVOIX, MICH., Rev. James Hyslop, pastor of what is called the "Resorters' Church," issues

A Mother's Milk

may not fit the requirements of her own offspring. A falling milk is usually a poor milk. Borden's Eagle Brand Condensed Milk has been the standard for more than forty years. Send for book "Babies," 71 Hudson Street, New York.

a midsummer greeting which includes a message to members and friends, an invitation "To the many summer residents of our city" and selections in the interest of churchgoing.

JERSEY CITY, N. J., *Waverly* has a special service for juniors under sixteen in charge of the pastor, Rev. H. A. M. Briggs, who gives an illustrated talk. Each attendant brings a verse from the Old Testament and one from the New, appending his name and address. These are read aloud and then given the pastor as a record of attendance. The Commandments and Beatitudes are memorized, beside a psalm for each month, and the children's voices are trained by a competent leader.

SAYVILLE, N. Y. This church on the south shore of Long Island seeks to minister to about 1,000 summer people from New York and Brooklyn, many of whom are efficient members in their home churches. Large announcement cards bearing a cut of the church are posted in the hotels, and a card of invitation is mailed on Saturday to every new name on the arrival list in the local paper. Guests in unusual numbers have attended the services this summer, often increasing the audiences thirty per cent.; and have made their presence felt in many helpful ways.

SUTTON, MASS., holds an outdoor vesper service at the sunset hour, minister, organ and cornetist standing on the church porch, and the people being seated before them on the lawn.

WEBSTER GROVES, MO., which is successfully coping with the problem of the suburban church, is holding its midweek prayer service on the lawns of various resident members, with a social aftermath. The attendance 60-80 testifies to the popularity of this gathering. The description of a recent poem social suggests that the verses read were original, prizes being awarded for the best three contributions.

Vacation Benefactions

The hotel boarders of a famous Maine resort, under leadership of a prominent Congregational minister, have raised \$500 to pay the college debt of the local Free Baptist minister and to enable him to take a seminary course.

At York eminent ministers and laymen preach and conduct services in August.

Harpwell misses the throngs of Sunday visitors who came to hear Elijah Kellogg, but is helped by his son, Dea. Frank Kellogg of Melrose, in Endeavor and other Christian work. The summer colony contribute to the Kellogg Memorial Fund. A memorial bell is already secured and awaits installation.

E. R. S.

A New Congregational Church in Bangor

The Forest Avenue or Fourth Congregational Church of Bangor has been organized under favorable circumstances. Last year a few members of Central Church joined the pastor in employing Mr. A. G. Heyhoe of Bangor Seminary to hold a Bible

class in a schoolhouse some distance from any church. He has met with such success that the people have organized a parish and, with help from Central Church and a large force of volunteer workers, have commenced to build a chapel to seat 200, and to include Sunday school rooms. They expect to have it ready for dedication by November, when the mother church dedicates her more pretentious edifice. There are a large number of intelligent families in this section of the city, who fully appreciate the benefits of Christian services. Mr. Heyhoe has been chosen pastor.

B.

Marriages

The charge for marriage notices is twenty-five cents.

LEE-PARKER-In Bacolod, Philippine Is., June 8, by Rev. Mr. Huse, Samuel Todd Lee of Ann Arbor, Mich., and Emily Griggs Parker of W. Rutland, Vt.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

MRS. NANCY J. KNOWLTON

Mrs. Nancy J. Knowlton, widow of the late Deacon John Knowlton of Portsmouth, N. H., died in Hartford Ct., Aug. 2, in her ninetieth year. A childhood of rare Christian culture and its blossom in sweet, early piety gave to the church in her a young life of choice promise. Her marriage placed her in the home of an active deacon of the church with whom she became a devoted fellow-worker. Those of her friends remaining in Portsmouth remember the characteristics which endeared her to all who knew her. Her home was the center of attraction to a large and loving circle of friends of the Old North Parish. The latter stage of her life was passed in the home of her son-in-law, the late Rev. George E. Sanborn of Hartford, Ct., where in spiritual beauty, growing love of God's word and sweet fellowship with Christian friends she ripened into the longing shown in her last audible words—"Let me go home."

L. W.

Difficult Digestion

That is dyspepsia.

It makes life miserable.

Its sufferers eat not because they want to, —but simply because they must.

They know they are irritable and fretful; but they cannot be otherwise.

They complain of a bad taste in the mouth, a tenderness at the pit of the stomach, an uneasy feeling of puffy fullness, headache, heartburn and what not.

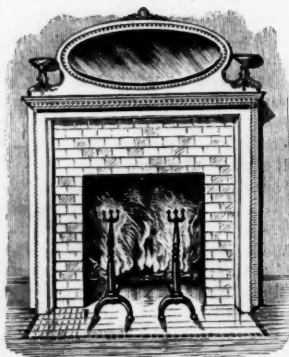
The effectual remedy, proved by permanent cures of thousands of severe cases, is

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HOOD'S PILLS are the best cathartic.

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A document dear to Americans is authority for the statement that all men are entitled to life, liberty and the pursuit of happiness.

Now, you can't pursue life or happiness very far without coming to the question of an open fireplace. It supplies that happy combination of pure air, cheerfulness, comfort and household beauty that is so essential to enjoyment and living.

It augments the furnace in January and supplants it in April. It carries you joyously through the cold days of the seven months from April through October.

We carry you joyously through the financial part of the affair by supplying all the woodwork at Canal Street prices. An immense display of mantels, over-mantels and chimneypieces fully erected in our warerooms.

PAINE FURNITURE CO.

RUGS, DRAPERIES and FURNITURE,
 48 CANAL ST., BOSTON.

Andover's Appeal to Her Alumni

The committee of the alumni of Andover Theological Seminary wish to urge upon their fellow-graduates the duty of commending the seminary to the confidence of the churches and especially to the consideration of young men who intend to enter the ministry. Now that it is definitely decided that the seminary is to continue its work upon its historic site, its various attractions ought to be brought to the full notice of the Christian public. Its full equipment of buildings, its extraordinarily rich theological library, the number and variety of communities accessible to the students for Christian work and sociological investigation are all advantages in which it is not excelled by any other seminary. While in close touch with the thought and activities of the modern world, Andover also affords sufficient retirement for the study and meditation essential for one preparing himself for the prophetic office. The faculty includes honored instructors, who enjoy the affection of successive generations of students and more recent appointees who are commending themselves both by their scholarship and by their practical methods. Plans are contemplated for the coming year which will secure courses of lectures and single addresses by leading representatives of our colleges and by men who are prominently successful in the pastorate. The present indications are that the attendance will be somewhat in advance of that of last year. There is thus encouragement to believe that the oldest of our theological seminaries is destined to enjoy again her rightful prestige.

Several of the graduates expressed their desire at the last Commencement to contribute to some fund that should help enlarge the field of instruction in the seminary. The suggestion has since been repeated from various sources, and we now invite contributions to an *Alumni Fund*.

The object of this fund shall be to furnish a foundation for yearly lectures by persons of distinguished ability in such department as shall best supplement the other work of the seminary, and to make immediate provision for such a course during the current year. The alumni will in this way help the faculty and the trustees to emphasize the fact that the seminary is now entering upon a new epoch with larger and more diversified effectiveness than ever.

We are aware that most of the graduates will be obliged to contribute from very limited resources, but we are confident that their loyalty will prompt a generous response. Several have already expressed their intention of giving \$100 or \$50 apiece. Many will be unable to give such sums, but it is desirable that as many as possible have part in this movement, and contributions of any size will be welcome. The graduates may well remember that beyond their worth financially, their gifts will have a distinct value as expressions of their affection and hope for the institution. Some who cannot contribute from their own means may be able to secure gifts from parishioners or other friends of Christian learning.

Contributions may be sent to the chairman of the committee.

WILLIAM E. WOLCOTT,
Lawrence, Mass., *Chairman*.
JAMES L. HILL,
Salem, Mass.

HARRY P. DEWEY,
Brooklyn, N. Y.

WILLIAM M. MACNAIR,
Mansfield, Mass.

Boston, Mass., Aug. 11, 1902.

In old Damascus the Christian quarter is large and thriving. Here the Edinburgh Medical Mission, under Dr. Mackinnon, accomplishes wonders with its garden, roses, wide spreading trees, in addition to surgical implements and skill.

MELLIN'S FOOD

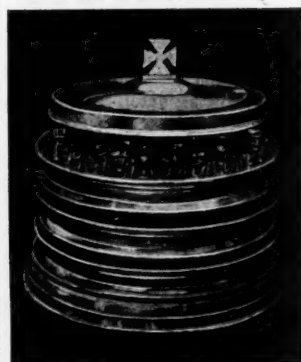
Is the baby happy and contented? If not, send for a sample of Mellin's Food. Mellin's Food is good for babies of all ages because it adapts itself to the different conditions and requirements. Mellin's Food makes babies happy.

OUR BOOK, "THE CARE AND FEEDING OF INFANTS," SENT FREE.

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What Rev. H. E. PEABODY, Hartford, Ct., says about

THE PILGRIM Individual Communion Service



We like the Pilgrim Individual Communion Service which we recently adopted. I have heard only approval of it from our people.

Yours,

REV. H. E. PEABODY.

Windsor Ave. Cong. Ch., Hartford, Ct.

A sample set loaned to any church interested for use at one communion service.

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Closing Days at Northfield

The General Conference for Christian Workers is now in its closing week of sessions. So far it has been most enjoyable; the meetings have been attended as never before, the interest has seemed to be profound and the messages from the platform have been in keeping with the Northfield standard. People are here from Manitoba, Florida, India, China, Japan and from the countries of Europe. And this is one of the charms of the Northfield gatherings, that its influence is not merely local but that it is spread over all Christendom.

Rev. G. Campbell Morgan continues to be the leading speaker. He wished this year to withdraw from speaking at the larger meetings of the conference and to conduct a Bible class in the minor prophets. He seemed to imagine that he would have comparatively few hearers, yet the auditorium is packed every morning to listen to his expositions of the minor prophets.

Mr. Morgan's method in preparing these addresses is interesting. Before doing anything in the way of analysis he reads the books through time and again—in his study, on the train and in hotels. Hosea he read probably fifty times before he began his analysis. He started out in his study, he said, to read the thunders of God's judgments, but instead of that everywhere he found the manifestations of God's love. Mr. Morgan's closing paragraph on the permanent message of Hosea illustrates this: "Over all the failure there still sounds the music of Jehovah's love, and the assurance remains that he has not exhausted his methods, but another crisis is coming, and that beyond that and through that he will realize his triumph. And why? Because Jehovah is God and not man."

Rev. F. B. Meyer brings with him this year a message on The Power of the Holy Spirit. He speaks every morning at eleven o'clock in the auditorium. His sermons are always searching. His scathing words are necessary, he said, to those who wish to obtain the full benefit.

Other speakers have been heard with a great deal of interest, particularly Dr. Underwood of Korea, as he told the wonderful story of his mission, Rev. Messrs. Len G. Broughton, D. D., of Atlanta, Ga., Henry C. Mabie, D. D., secretary of the Baptist Missionary Union, W. Ross of London, Eng., Michael Burnham, D. D., of St. Louis, H. W. Pope of the Northfield Extension Movement and the venerable

HIT A SOLDIER.

The Experience of One of Our Men.

The soldier boys who fought during the Rebellion went home as a rule in pretty bad shape, caused by exposure and improper food and the use of quantities of coffee which left its mark in the wreck of many a stomach. Merrill Hutchinson of Reading, Mass., tells his experience.

"I am an old soldier who served all through the War of the Rebellion and my coffee drinking commenced when I enlisted. I drank it three times a day and at the close of the war returned home almost a wreck.

"For years I had dyspepsia of the worst kind and could not drink anything but warm water or warm milk nor eat enough to hardly keep a man alive. After suffering this way for years, and half living, I was told by a friend of your Postum Coffee.

"At first I refused to even try it for I thought it meant more suffering for me, but at last I consented and it did taste mighty good for I was a dear lover of coffee.

"I waited for the distress in my stomach that always had come with common coffee, but it never came. I drank it at first very carefully and then got reckless and wanted it every meal and for over five years now have been drinking nothing else. I have no dyspepsia now, no trouble about eating anything. My weight, when I began using Postum Cereal Food Coffee, was 125 pounds. I am now 62 years old and weigh about 160 pounds, and am solid as a rock and able to do a day's work with any of the boys. Now I do not claim that Postum Cereal is a medicine but in my own case it is both victuals and drink. I think that when Postum Coffee is properly made it is far ahead of coffee."

president of Crozier Theological Seminary, Henry C. Weston, D. D.

The Young People's Institute, conducted by John Willis Baer, is a prominent feature of the gathering this week.

The closing session was signalized by the completion of the \$10,000 fund which Mr. H. M. Moore undertook to raise for the payment of the debt on the auditorium.

There is a great deal of interest here over the coming visit of President Roosevelt, Sept. 1. The post conference will be in session then and it is hoped the President will speak both at Mt. Hermon and in the auditorium.

L. L. D.

Sunday Among the Churches

At Berkeley Temple, Boston, Rev. J. D. McEwen, just returned from a mission in Brazil, effectively presented the opportunity for such work in South America, which has only 400 missionaries for its 40,000,000 people, most of them clustered around the coast. He believes that this is the accepted time for effort in this dark continent, which has suffered four centuries of neglect. Other visiting preachers were Professor Platner of Andover at Shawmut, Drs. L. R. Eastman of Framingham at Harvard Church, Brookline, W. H. Bolster of Nashua at North Avenue, Cambridge, E. P. Johnson of Albany at Dorchester Second, and David Gregg of Brooklyn at Elliot of Newton. Baptists heard Dr. Gifford of Buffalo at First Church, and Dr. Barbour of Rochester at Tremont Temple. Chaplain Tribou preached to Methodists at Winthrop Street, Roxbury, and Rev. Bradley Gilman to Unitarians at Copley Square.

The Catholic Societies of "Little Italy" at the North End united in celebrating the festival of St. Roch with decorated buildings, a procession, many flags in evidence, the solemn high festival mass at the Church of St. Leonard, a sermon by Fr. Liberti and a band concert in the afternoon. At the Cathedral of the Holy Cross Rev. J. H. Dorsey, one of the two colored priests in this country, spoke interestingly of his work among the colored Catholics in the South.

New Hampshire's observance of Old Home Week was initiated with services in more than 100 meeting houses. Of Bay State ministers, Dr. Arthur Little of Dorchester preached in the church of his boyhood at Webster, Dr. Berle of Brighton was heard at Roscawen and Dr. Daniel March of Woburn at Nashua. Danbury's observance took the form of a Sunday school rally day, while Otterville dedicated a new stone chapel.

A Seaside Church Freed from Debt

The village church of Magnolia, Mass.—than which no Bay State summer resort is lovelier—deserves much credit for its successful efforts to pay for its handsome and convenient church building, completed in 1894. Previously it had been yoked with the West Gloucester church, but greatly desiring an individual existence with its own meeting house and pastor, it determined to secure them, though refused aid by the Home Missionary Society, which had no provision for helping a church so near another beneficiary. The building, with furnishings, cost over \$4,000, on which this little church of thirty-two members, largely through the efforts of the Ladies' Aid, has just paid the last instalment, besides meeting current expenses. Summer visitors have aided generously, though less than might have been expected has been received from this source, because the efforts of many of them are absorbed in carrying on a union organization, which holds services in summer only. The debt having been raised, the proceeds of a recent fair, \$510, with entrance fees of the late coaching parade, will provide better heating facilities, with something over as the nucleus of a permanent repair fund. The village church, led by its devoted young pastor, Rev. M. W. Stackpole, and his accomplished wife, is doing effective work and winning increasing favor among guests and residents alike.

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Worcester's New Pastor

Dr. Frank Crane has resigned the pastorate of People's Church, Chicago, to become pastor of Union Church, Worcester, Mass. He gives as his reason for leaving his present field his desire to have more time for reading and thinking and opportunity for work that will not fruitlessly fritter away his energies. Dr. Crane is a man of fine ability, with rare power for putting things, thoroughly evangelical, and enthusiastic in preaching the gospel. He has had one Methodist pastorate in Omaha, and two important ones in Chicago. His transitional year in People's Church as successor of Dr. Thomas will render his transfer to Congregationalism not altogether unnatural. Professor Swing used to say that his own great mistake was in not connecting himself with Congregationalists on withdrawing from Presbyterians; that standing alone in a great city, even when surrounded by friends, was not like having back of one a denomination in whose institutions one could take a personal interest. Perhaps Dr. Crane has begun to feel the need of a fellowship which he enjoyed as a Methodist but could not have as an Independent.

FRANKLIN.

Christian News from Everywhere

More than a third of the institutions of the Salvation Army for social work and nearly a third of its paid officers are in America.

Rev. Stephen O. Benton of Fall River, Mass., succeeds the late Rev. Dr. S. L. Baldwin as recording secretary of the Missionary Society of the Methodist Episcopal Church.

July 23 was a day of consecration services in New York for the thirty-three Episcopal missionary workers who are this month to go to Alaska, China, Japan and the Philippines.

Dr. F. E. Clark is a very busy man these summer months over the waters. He recently spent two days in Scotland, addressing four meetings during that time, two in Edinburgh and two in Glasgow.

Eight Chinese girls have recently gone from Yokohama to study in the Japanese schools. The girls are from high-class families and may be the means of popularizing education for Chinese women.

Peter's Pence collections in the churches of Rome last Sunday were small—far below expectations. If it were not for the gifts of Roman Catholics in lands predominantly Protestant the pope would be in straits.

During the year ending June 30, 1901, 44,512 Slave-speaking people migrated to our states, fully one-half settling in Pennsylvania. They

MAN HOUSEKEEPER.

Tried It Ninety Days.

There is one case on record where a man had a good easy time of it while his wife was away and she tells the tale.

"Circumstances made it necessary for me to leave husband for a month to pursue his bachelorhood as best he could. He resolved to give Grape-Nuts a thorough trial as he had for years been subject to bilious attacks and indigestion.

"During my absence he gained in weight and his health seemed perfect, therefore I give you for the benefit of suffering men in particular, and women in general, his menu for the ninety days: four teaspoonfuls of Grape-Nuts sprinkled with a little salt and covered with good cream, one slice of bread and butter, one large cup of Postum Cereal Coffee (made according to directions) and all the fruit he wanted.

"He worked during the time nine hours a day and never realized he possessed a stomach. This diet my husband earnestly recommends to office men, students and to all people of sedentary habits especially, and let me tell it to all wives, this meal can be prepared by an inexperienced servant, a young son or daughter, thereby saving yourself hours of labor. Try it. It will make your work lighter, your purse heavier, your body healthier and all of you happier." Name given by the Postum Co., Battle Creek, Mich.

are of four religions—Roman and Greek Catholic, Lutheran and Calvinistic.

In the St. James Hospital, Ngankin, China—the only hospital in a district with a population of 10,000,000—during the past eight months, 6,000 patients have been treated in the daily clinic, 273 operations performed and 200 ward cases taken.

It is significant possibly of tendencies toward union at home that the United Free Church and the Established Church of Scotland should be sending out a joint deputation to South Africa to confer with and encourage the churches of the Reformed faith and Presbyterian order there.

The foreign born population of Boston and the whole state is creating vexatious problems for the Massachusetts Home Missionary Society. Last year 60,437 immigrants settled in this state. This society has in Boston alone Armenian, Finn, French, German and Norwegian missionaries.

The Royal National Mission for Deep Sea Fishermen keeps aloft throughout the year what is known as the Red Cross Fleet. One of the ships—the Temple Tate—is just now cruising along the coast of Ireland, where hundreds of men are fishing for mackerel. The ministry rendered to the physical and spiritual needs of these deep sea toilers is incalculable.

At Lares, Porto Rico, a church society, Sunday school and Christian Endeavor Society have been organized during the past year by Rev. S. L. Hernandez. At the formal organization of this evangelical church hundreds of natives were present and went away deeply impressed by the baptism and ordination of the deacons and the communion service.

A remarkable work known as the Summer Evangelistic Movement is being carried on in Philadelphia. Huge tents are hoisted near the shipyards, wharves and large manufactories, and daily noon and evening services held. The aggregate attendance at the nineteen meetings is estimated at fully 5,000 daily. The workers and converts are equally enthusiastic in this summer campaign.

The London Church Times is much concerned that both the Roman Catholics and the Wesleyans have ventured to purchase property near Westminster Abbey and are either to erect or have erected headquarters for worship and propaganda where they will "ostentatiously confront" the historic Abbey Church and church house belonging to "the historic church of the country."

Nuns expelled from France, belonging to the order of the Filles de La Croix, in number thirty-six, arrived in this country last week, some going south to Shreveport, La., and others to Fall River. There will be others. European countries are putting up bars against the exodus from France. England and the United States do naught to prevent. We cannot under the Constitution.

The fifty-sixth annual meeting of the American Missionary Association is to be held Oct. 21-23, at New London, Ct. The Second Congregational Church is making extensive preparations for the entertainment of the large number of delegates expected. Rev. J. W. Bixler is chairman of the general committee and Mr. Alfred Coit of the entertainment committee. Dr. Charles E. Jefferson will preach the sermon.

A burdensome debt problem has been solved by the Wichita, Kan., church in a somewhat novel manner. The sudden decline of the boom left the little church, years ago, with a paralyzing debt of \$30,000, which diminished with discouraging slowness until Rev. C. E. Bradt became its pastor and preached enthusiastically the "go-into-all-the-world" gospel. Soon missionary fervor found among their number a volunteer for foreign work and also his salary. A great missionary revival was upon the church and as a natural result the burden of debt rolled away.



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The beautiful engravings of Cole appear only in THE CENTURY. One of exquisite detail this month.

The two scientific experts, Robert T. Hill, of the U. S. Geological Survey, and Israel C. Russell, Professor of Geology, University of Michigan, who went on the Dixie relief expedition, give in this number their personal observations of the West Indian disaster, together with many interesting pictures. Their deductions differ quite materially.

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